

# THE LOG

Vol. X No. 4

October, 1936

## Editorial

**L**ADY MOUNTGARRET, Chairman of the Felling Committee in London, has informed us that Her Royal Highness the Duchess of York is very touched at the request that 13 Bolam Terrace, Felling, shall be known as "York House," and has graciously given her consent. We are interested to hear that Tubby recently visited "York House" and was very impressed by all he saw and heard of the work there.

**T**HE twelfth meeting of the Central Council will be held at 42 Trinity Square on Saturday, November 28, 1936, at 3 p.m., preceded by a Service at All Hallows.

**I**N the last number of **THE LOG**, there was printed a very beautiful verse entitled "The Fire," but the formal acknowledgments were unfortunately forgotten, so we make mention of them here. These lines are the official words for the opening of Boy Scout Camp Fires all over the world. They were composed by Brigadier-General E. G. Godfrey Faussett, C.B., C.M.G., Headquarters Commissioner for the Training of Scout Officers.

**M**ONICA Hill sailed on July 25th, in the "Umtali" and arrived in Cape Town on August 25th. She is now trying to settle into an unfurnished room in Johannesburg, where 6d. kettles cost 3s. 6d.!

**W**E are pleased to welcome Kathleen Lawley to the Headquarters Staff.

**M**ANY who knew Jill St. John at St. Swithun's and New June, will be interested to hear that she is training for Moral Welfare Work at St. Agnes Centre this winter. An article on this subject appears in this number.

**P**HYLLIS Wolfe has joined the Travelling Staff. This is an amendment of the previous notice from Headquarters.

**A**N interesting item of news has been brought to the notice of the Editor. The Toc H broadcast on Sunday, June 28th, 1936, was heard perfectly by the St. Lambert, Canada, Group of L.W.H.

**I**T is with great regret that the Darlington Branch have to record the death of Susie Rainbow on July 9th, 1936. She was Jobmaster for this year, and will be greatly missed by all her fellow members.

**W**E are not publishing a detailed account of the Festival, as it is so fully reported in the Journal for August. Copies can be obtained from Toc H Headquarters, 47 Francis Street, S.W.1. Price 1/-.

**S**EVERAL enquiries have been made as to whether **THE LOG** is a monthly magazine or no. At the moment it is published quarterly, but members who feel this is not sufficient, should bear in mind that the remedy is in their own hands! An influx of printable material would be a sure indication that an increased publication is needed by the membership generally. Bearing on this subject it might be of interest to record that exactly *one* page of impressions on the Festival has been received by the Editor, and the membership of L.W.H. is about 6,000! Members should realise that **THE LOG** is their own paper and published to express the viewpoint of the individual as well as to record the contemporary history of L.W.H.

Great thought for this Quarter, "Manners maketh man"—and this includes women.

## The Festival

THE Central Week of the Coming-of-Age provided a series of unforgettable experiences that have for the most part been shared by Toc H and L.W.H. alike. The focal points for the L.W.H. were the St. Paul's Service and the Lamplighting on the Friday, and the Family Gathering on the Sunday.

At St. Paul's and the Crystal Palace, we were honoured and delighted at the presence of H.R.H. the Duchess of York, whose graciousness and simplicity at once deepened the feelings of loyalty and affection which the members of L.W.H. have for her, and won new hearts among those who were seeing her for the first time as our Patroness. We were further honoured at our Festival Evening in that Mr. Hubert Secretan, Hon. Administrator of Toc H, had consented to be, after Her Royal Highness, the only other speaker of the evening—and this in the midst of what must have been a most tiring and trying time for one on whose shoulders so much responsibility rests.

The word "Family" seemed to be the keynote of the whole of the Central Week, old and young alike joining in proceedings grave and gay with all the zest that can spring only from people of a like mind and a common purpose. From the first great welcome by "Tubby" at Guildhall to the final farewells and "God speed" at the close of the Family Gathering on the Sunday, a really deep feeling of fellowship permeated the atmosphere of all the activities.

## A WELCOME TO OVERSEAS L.W.H.

"Tuesday, June 23rd: The President of L.W.H., the Duchess of Devonshire, welcomes Overseas Members, 4 p.m." This somewhat prosaic statement appeared in the Outline Programme of the Festival, but the actual event was far from prosaic—for the Overseas members it was one of thrills and excitements. The welcome was held at the London house of the Duchess of Devonshire—that in itself was exciting—and the thrill of the afternoon was the presence of H.R.H. the Duchess of York.

Many countries were represented in the gathering—South and West Australia, South Africa, South America, Canada, India,

Ceylon, Malta, New Zealand, Tasmania, Kenya and Uganda. Members of the L.W.H. Central Executive and the Headquarters Staff were also present.

The Duchess of Devonshire welcomed the guests in the garden where tea was served. When Her Royal Highness arrived a representative from each country was presented to her.

Her Royal Highness then spoke to all the Overseas members present as they stood in groups each representing the country from which they came, and seemed most interested in the work of L.W.H. abroad, asking many questions on the conditions of the countries and the people with whom the representatives work.

Later in the afternoon members had the privilege of seeing the wonderful collection of paintings of Old Masters in the Duchess of Devonshire's house and were shown the beautiful Book of Remembrance, dedicated the previous Sunday at All Hallows.

## THE ZOO AND CONFERENCES

Wednesday: The Zoo. Surely the most successful Family Gathering of its kind ever organised. In surroundings of great interest—in fact, unique for such an occasion, the strong ties of the Family were renewed for many of us. The rendezvous in the Elephant Walk was an uproarious affair, in which Mr. Martin's efforts as compère were only crowned by his capabilities as a cross-talk comedian. As a purely social gathering this evening has had no parallel.

During the week a Conference was held for Overseas members which was received with enthusiasm and a great deal of thought was evidently put into the various discussions. Their value cannot be summarised in words but we shall look to see the fruits in the future progress and development of the Movement Overseas.

## ST. PAUL'S CATHEDRAL

The Service at St. Paul's on the Friday evening was a moving experience in the simplicity of its appeal and the plain steadfastness of its purpose. It was a fitting prelude to the Lighting of the Lamps and an integral

part in the mosaic of the great week. We had there the privilege of re-dedicating ourselves to the service of God and Everyman, and the opportunity of thanking God once more for all His benefit and mercies—

*For the family of Toc H.*

*For our ripening fellowship.*

*For the work we have been allowed to do.*

*For our coming together here.*

#### THE CRYSTAL PALACE

Then followed the Lamplighting at the Crystal Palace. A different setting indeed, this rather vulgar glass edifice, compared with that monument of beauty and dignity, the spiritual centre of our great city, but the spirit captured in St. Paul's remained with us through the ensuing evening, and the brave flames of the many Lights called us to a reminder of the future that was the only fitting sequel to our Thanksgiving and our Dedication of the afternoon.

The actual ceremony of the Lighting of the new Lamps needs no narration; on this occasion, as always, an appeal to the romantic strain in all of us, a challenge to our individuality, a resolve to stand, as far as in us lies, for the things that the Lamp symbolises.

At the conclusion of the Lamplighting, Her Royal Highness took the Ceremony of Light and followed this up with a delightful little address. The Duchess of York said:

I am very glad to be with you again on this, the occasion of our Festival, and to-night I would like to say a special word of welcome to all those who have come from overseas to attend it. There are members from Australia, New Zealand, all parts of Africa, Canada, the Argentine, Chile, India and Ceylon.

The League of Women Helpers is essentially a Family organisation just as our Empire is, and it seems particularly suitable that L.W.H. should be the means of providing yet another link to bind all its members together. I always think that "Home" is one of the nicest words in the English language, and I am sure that I can say that we all unite in welcoming Home our Toc H friends from overseas.

That the work is growing and the Light spreading is shown by the fact that to-night twenty-seven new lamps are to be lighted—23 from our Home Branches, 3 from Australia and 1 from South Africa.



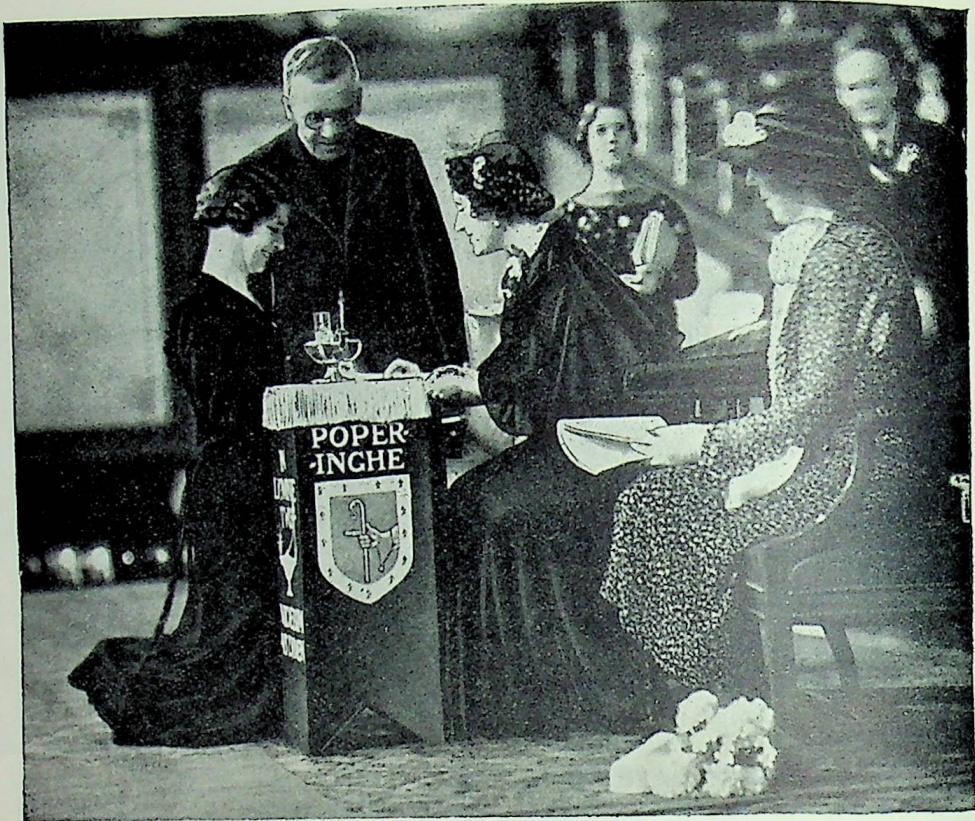
H.R.H. THE DUCHESS OF YORK  
ARRIVING AT ST. PAUL'S

The plan for an L.W.H. member to go to Felling in the distressed area has been carried out, and a former member of the L.W.H. staff has been appointed. This scheme is worthy of every encouragement, and I wish it well.

In these rather puzzling days, it is both inspiring and comforting to feel that all here to-night are united by the spirit of fellowship in the desire to keep burning the light of sacrifice and service, and to contribute by personal effort to the common good.

The success of each individual effort depends largely on how thoroughly we can train our minds to think fairly, and I trust that the League of Women Helpers will go on from strength to strength in cheerful service—to the glory of God and for the good of mankind.

Later, a speech by Mr. Hubert Secretan charmed us by its matter and manner. He said:



**The Lamplighting.** The Patroness lighting one of the 27 new Lamps, with the Founder Padre and Miss Mache on either side, and Miss Benbow in the background

Once upon a time when very young I came to a Festival at the Crystal Palace. The Festival was my birthday, and it was well and truly celebrated in ways appropriate to Victorian youth. Yes, I am a Victorian—a late Victorian perhaps, but still a Victorian, and not ashamed of it. I lost myself in the crystal maze. I made my first acquaintance with Egyptian architecture, which seemed to my depraved youthful taste greatly preferable to the thin finnicky stuff of which the Greek court was composed. I am convinced, though some people insist that he died before I was born, that I saw the great Blondin cook and consume an omelette in the middle of a tight-rope above the terrace. I paid a whole penny for the thrill of ascending to the gallery by a new and fearsome machine called a mechanical staircase. At least my youthful mind was innocent of the word "escalator." And I stood here

in this transept and looked up at the mighty organ. I don't know whether I dreamt that night of fireworks or of antediluvian animals or of that mystery of the time called Crystal Palace cake, but I am certain that in my worst nightmare I never pictured myself standing here, facing this great audience on such an occasion as this. Had I done so my sanity might have been seriously affected. I must not bore you with further childish reminiscences, but I want if you will forgive me to add one thing, something I am afraid rather personal, which may serve to link what I have been saying with our business here to-night. Throughout that long child's day I had at my side, untiring, devoted, sharing the fun and utterly trusted, my mother—the first woman helper that any of us men ever has and one for whom we should thank God all his days. That for me connects these

ancient memories with to-night's Festival of the women's side of the Toc H movement.

This is not the place, nor in my judgment is the time yet ripe, to discuss what ought to be the final relation of the men's and women's sides of the movement to each other. There are difficult questions here, deep questions which will yield their true answer only to patience, insight and experience on the part of both men and women. To-night they need not trouble us. Your proud title suffices—the Toc H League of Women Helpers. Let us think of that for a moment or two.

In Korea, in the good old days before progress came over the sea from the east, there used I believe to be a high court official whose honorific title was, roughly translated, "The honourable Mr. Helping-to-Decide." It's a name that would have pleased Bunyan. But I suspect that Mr. H-to-D's office was in fact a sinecure. Few things got as far as deciding, fewer still as far as carrying out when decided. Far be it from me to liken L.W.H. to Mr. Helping-to-Decide. I have no such rude intention. You cannot, like him, be content to be just vaguely helpers. You are leagued to help. Yes, but what?

A simple answer, and a true one as far as it goes, would be to say that you are leagued to help Toc H. There are many capacities—I am not going to be so foolish as to specify them—in which man is definitely inferior to woman. The wise man knows this and is content to call on woman's help where she can make complete a service to child, sufferer, or distressed, which, if he essayed it alone, would be but half done. And I suspect—as a mere bachelor I say this with trepidation—that a wise woman likes nothing better than to do her part quietly and without fuss and let man have the limelight and—if you like—the credit.

But that answer is not enough. Whatever the apostle may have meant by the remark "the unbelieving husband is sanctified by the wife," it remains indubitably true that if what the man is trying to do is bad, it is not made any better by the loyal support of a woman helpmeet. It is not usual to let off a burglar lightly be-

cause a loyal woman has kept "*cave*" for him during his nocturnal excursions.

No. If the L.W.H. are helpers of Toc H, they are not merely helpers of Toc H as it exists in the fallible men who are its members—but of that far deeper thing, the spirit which Toc H is ever trying to release in the world.

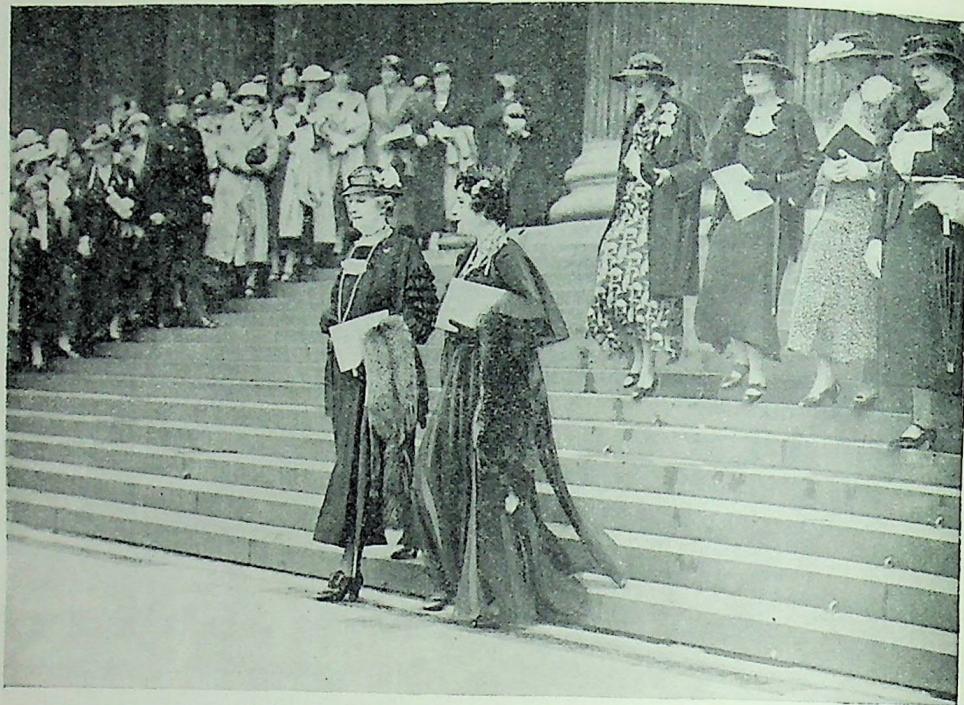
To-morrow in this place Toc H celebrates its Festival of manhood. It comes, as it came to St. Paul's on Monday and will come to the Thanksgiving at the Albert Hall on Sunday, to pledge its grown strength—action and thought and will—to the tasks of the future. And you of the L.W.H. have come here from St. Paul's to-night for the same purpose, no more, no less. To what Toc H is pledged, to that the L.W.H. is pledged also. And that is no light task, but something that will call for all we have and are.

Twenty years have passed since many of our elder brothers, and some of our elder sisters too, gave up their lives that some better thing might be built upon their sacrifice.

We have to face the fact that in the intervening years the world has failed, and failed miserably, to build that better thing. No thinking man or woman can doubt that before our generation ceases to be the issue will have been fought out whether the kingdoms of this world are in truth to be set on the way to becoming the kingdom of God and of His Christ or—we shall do well to face the grim alternative—we and all the human race are to go down together into the pit of barbarism. I make no apology for striking so serious a note on this your night of Festival. I should have cause to apologise if I did not.

Toc H and the L.W.H. are not for children. They are for grown men and women who have put aside childish things and are prepared to meet—and deal with—realities.

If what I have said is true—and which of us in our hearts doubts that it is true?—then the task of Toc H takes on an importance and an urgency which will surely nerve us to see that no slackness, no weakness, no self-importance on our part shall impede it.



The Duchess of Devonshire, H.R.H. The Duchess of York, with Mrs. Twinch, The Hon. Mrs. Geoffrey Bowby, Miss Macfie, and Mrs. Horne leaving St. Paul's after the Festival Service

And, for your encouragement, I would bid you observe this. It is not true that God's way of life has been found wanting by mankind. Rather is it true that bitter experience has taught millions in the world to-day the futility and hopelessness of a way of life that tries to leave God out. The world's tragedy to-day is that it is full of helpless goodwill, and yet the "evil that it would not, that it does."

Even now the balance swings. How is it to be tipped on the side of good? Certainly not by governments alone, but only if they have behind them a steadily growing body of men and women who know for themselves that God's way works and are concerned to prove it to their neighbours.

That is the task before Toc H and the L.W.H. Unless we are false to the very core, we exist to-day simply because we know that God's way does work. We have learnt that truth by proving it within the tiny compass of our family.

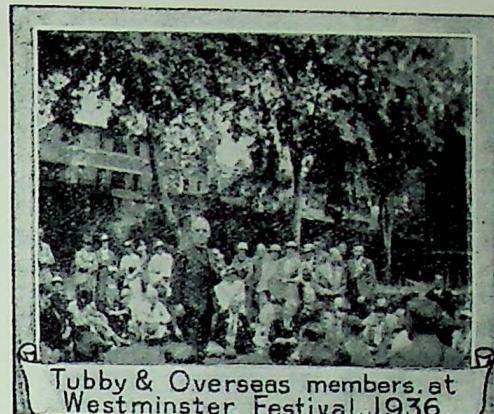
The time has come when we must look wider. May this Festival, to-night and to-morrow together, give us courage to prove that knowledge to a waiting world.

#### AT THE AGRICULTURAL HALL

On Sunday the "Family" idea seemed to reach its peak. In the Agricultural Hall L.W.H. gathered in force and the atmosphere of strain that one so often associates with a women's gathering of this size was noticeably absent. Informality and friendliness took its place. The speakers were many and varied—consisting mainly of overseas members, each one telling us a little of the part of the world she hailed from and the methods and problems of L.W.H. in her country. It was a great joy to hear so many different voices, each with its characteristic inflection, bringing home to us very forcibly the spirit of adventure and enthusiasm which had brought them so many hundreds of miles to be with us. A fitting ending was the broadcast, specially relayed to the Hall, and Tubby's presence with us was an added pleasure.

This short account of the Festival week from the L.W.H. point of view would be incomplete without some acknowledgment of the efficiency of the organisation which enabled everything to flow smoothly from start to finish. That the Festival has involved an enormous amount of very exacting work must be obvious, and our gratitude is due to all those whose efforts contributed to its undoubted success. All the reward that they would ask is, it is certain, that Toc H should derive added strength in the work that it is trying to do. *Master Valiant* sums up for us the whole purpose of the Festival—

*Thy feet are set—Go forth with God.*



Tubby & Overseas members at  
Westminster Festival 1936

## Toc H Comes of Age

*An L.W.H. Probationer's Impressions of the Festival*

**I** FEEL rather like that young gentleman in "Pickwick," who remarked that he couldn't say definitely that he *couldn't* play the fiddle, because he had never tried. Well, I have never tried to describe a Festival—and that is my one qualification for attempting it now!

Talking of that young gentleman reminds me of Sam Weller in Bath. . . . "I haven't had the pleasure of hearing of you before," said the haughty footman. "I haven't created any very surprising sensation here as yet," replied Sam, "for me and the other fash'ables only come last night." It took even less time for the Toc H fashionables to create—if not exactly a surprising sensation—at least a considerable amount of interest! And that brings me to one of the nicest things about the Festival—wherever you went during that main week, or whatever you were doing, Toc H or L.W.H. were bound to be there.

One morning in the Tube—I think it was on the Wednesday—I was exchanging greetings with a stalwart from Scotland, when I realised that our conversation was obviously attracting a little attention. In fact, the

rather stout lady next to me suddenly said outright, "You're in this Toc H thing then." I admitted the fact, and with all that zeal for proselytising which perhaps only the very latest-joined probationer can know I turned to deal with her. "What I really want to know," she went on, "Are the benefits good?" "Benefits?" I queried. "Yes, don't you have lodges, and share-outs and death-benefits, like the Good Templars?" "No," I said rather desperately. (The Toc H tie over the way had disappeared behind the "Glasgow Bulletin.")

"Well then, *what* are you?" Fortunately the train stopped and the lady had to get out, remarking as she did so, "P'raps I shall come across some more of your lot. There're enough of you I must say."

And then there was that rather dazed policeman who hurried into the small confectioner's by the Agricultural Hall, where a select few were fortifying themselves with lemonade. "Gosh! They have let 'em all out to-day, and no mistake! Oh, beg pardon, I'm sure. What are you? Ah—I thought you were! But where do you all come from—not *all* from Wimbledon, are

you?" "We come from all the ends of the earth," we chanted, "from India's coral strand, if not from Greenland's icy mountains. So long!" He was looking, we noticed, rather more dazed than before. . . .

For me the Festival began with the Dedication of the Book of Remembrance on the previous Sunday. It was my first glimpse of the Founder-Padre, and afterwards as we strolled round the church at his invitation, chatting to everyone we met, or listening to his lectures on All Hallows, we experienced something of that Franciscan mingling of grave and gay which is so characteristic of one who, to quote his own words, "has been a member of Toc H for a number of years."

The Zoo of course was marvellous. "Everybody was there," as the gossip-writer would say, and everybody seemed very much in their element. As for the meeting in the Elephant Walk, we had the pleasure of meeting our Overseas friends (including two from Stepney East!) and the not-so-formal proceedings were a riot of fun.

But the climax to it all was of course the Lamp-Lighting on Friday and Saturday. From my place in the choir, I watched the slow processions of standards and banners, of the Lamps of Maintenance and of the Magnificat against the background of the great family, and as the lesser lights dimmed, one was more conscious than ever before of the possibilities latent in this movement.

It seemed as though one flag *was* flying above the rest—

"A spiritual woven signal for all nations,  
emblem of man elate above death. . . .  
A pennant universal."

And we might add that for us there are words emblazoned on that banner—To CONQUER HATE—LOVE WITHOUT HYPOCRISY.

I suppose all our thoughts were very much the same as we stood there, or linked up in imagination with those two gatherings—different, yet the same—composed of many,

but fashioned into one. There was first of all our natural feeling of family pride, and a renewed awareness of the vastness of this society, and its world-wide implications. Then as always, the sense of our own inadequacy, and the fear that this may be only an emotional interlude in our lives, for with all our high resolves, some of us—all of us to some extent—know the difficulty of proving our witness "in every day and every duty."

But alongside that faint depression, there came to my mind two comfortable thoughts—"Comfortable" in the true Prayer Book sense of that gracious word. The first is a story. There were two art students studying together in Nuremberg, and one of them realised that he would never be able to express the visions of beauty he had glimpsed. One day, clasping his hands in despair, he said to his friend, "Oh! had I but a part of your gift . . . ." "Don't move," cried the other, "if your hands cannot paint a picture, they will certainly make one!" Quickly he sketched his friend's hands, and to this day Albrecht Durer's "Praying Hands" remain a source of joy and inspiration to the world. If, with all our effort, it is not given for some of us to express the glory that we dimly discern, the Artist who has studied beside us and calls Himself our Elder Brother and Comrade can nevertheless use us, with all our failures, to create His masterpiece. . . .

And the second thought consists of two verses from the Pilgrim's Hymn by Tubby. It begins with expressing that sense of inadequacy that accompanies the call to service and finally ends:—

He that seeks me shall now be sought,  
Surrendered here I stand,  
A truant, eager to be taught  
His purpose for my hand.

Life, like an unencumbered flood,  
Leaps to the sea and sky.  
At last, beyond the mire of mood,  
Master, Thy man am I.

—BETTY CURTAYNE.

## Conference at St. Albans

A Conference was held at St. Albans early in July for members from overseas, and there were representatives present from Australia, Canada, Southern Africa, and East Africa.

The Conference was divided into six sessions, the line of thought being—*The Tradition, the Present, and the Main Idea and the Future.*

The two principal talks, given by Miss Hill and Miss Bolton, are printed below, and though there is not room here for a full report of the whole Conference, it was undoubtedly a great success and was much appreciated.

Miss Wolfe talked on *The Present*, and one session was given up to a discussion on

### THE TRADITION

(by Monica Hill)

WE have been urged many times during the past few weeks to look to the future. My task is to invite you to look to the past. Toc H has a past, present and future. To-day, springing out of yesterday, leads on to to-morrow. We must not be concerned with one to the exclusion of the others—all are essential to a right understanding of Toc H; what it was, what it is, and what it may become. This is the way to look at every Branch, and what is perhaps more important, at every individual.

Toc H was built on tradition. We are trying to pass on something, not just thinking out a policy to help the world or individuals, but we have been entrusted with something which we are trying to hand on to the future. Therefore we must look to the past. Remembering the Elder Brethren is not just sentiment, but a deliberate recalling of the fact that Toc H is built not only on the remembrance of the men and women who gave their lives, but on the record of Christianity with all its heroes and saints as our guides and beacon lights. They are men and women of all races and of all times; we look right back across the centuries. Think of perhaps half a dozen who have been builders and pioneers in the cause of

*The Future Overseas.* For this session the Conference divided into Groups according to countries, and the following questions were discussed:—

- (a) What causes you most concern in the life of your nation to-day?
- (b) What future do you visualise for L.W.H. in your country?

The final session of all was a Guest Night run by members of the St. Albans district, which included as tragic a Spanish melodrama as one could wish for, not only the villain, but the hero and heroine and duenna dying dramatically on the stage.

A hymn and family prayers brought the Conference to a close.

righteousness and happiness, and put against that the clause that "God has set us in it." We have not drifted into it, we have been put into it, to be the channel through which all that is best and finest in the traditions of all countries reaches out into the future. If that is true we must not slack, be content with partial success or plead our own weakness or ineffectiveness. There are only two levels on which to live life—one to be ordinary, decent kind of people on whom life makes no special demands, the other to be a band of people who are deliberately setting out to live a higher standard of life, the noble, saintly, heroic life, cost them what it may. It sounds a tall order, but do you suppose that some of those people whose names are in the Roll of the Lamps felt any more strong or holy or happy or wise than you or me? Yet they have definitely left their mark on the world. It is a fact to which much evidence bears witness, that the men of the Great War rose to such wonderful heights of character and achievement, people who were just ordinary humble unpretentious folk, who would not have claimed the name of Christians, but who came nearer than they know to the example of Christ.

If our life is on a higher level because we have been set in this thing, we ought not to lose heart, however humble our circumstances and limited our sphere. The Elder Brethren did these things in spite of the circumstances in which they found themselves.

It is to the people who take the circumstances in which they find themselves and make of them the conditions of achievement who really achieve something that is going to last.

I want to focus attention on three aspects of the tradition of Talbot House, which are not talked about as much as they might be.

(a) The tradition of the Old House—what it achieved in the lives of men. The wonderful spirit "manifested by all ranks" was not peculiar to the Old House: it was the war time spirit. The one fact that stands out is that people had turned from prejudices which divided to a loyalty which united and inspired. Under the influence of a common purpose and effort, of common loss and suffering, there arose the spirit of comradeship and self-forgetfulness, a bond of brotherhood. The fellowship of the army was, on a large scale, analogous to a school which in its curriculum encourages individual competition, yet when it comes to games and school matches all the individual competition is forgotten and the whole school unites in conflict with another school. This is what happened during the war; the larger loyalty took the place of the individual competition. It seemed as if humanity had come into its own, was breathing the air of its own home land, demonstrating in that atmosphere the higher qualities of the human spirit, proving the truth of Christ's assertion that the law of our nature is that men are brothers, and are meant to live on a basis of brotherhood, and when that is true the higher spirit is released to show self-sacrifice and devotion which are all too rarely called forth when the spirit of brotherhood is forgotten. Men can only rise to the full height of their stature when the lesser method of individual competition is put aside.

But the loyalty which united them in the war was a low loyalty. Nationalism is not the highest form of human brotherhood, and war is clean contrary to the purposes of God. Loyalty to Toc H may be a low loyalty. When it makes you tremendously jealous of Toc H and keen to the extent of opposition to other organisations, you are letting a low loyalty drive out a high loyalty.



Drafting the Australian Constitution.  
St. Albans, 8th July 1936.

If that is part of our tradition, do not look back on it as something which is past, but as something on which we have to build for the future, something which we have to pass on, the heritage which we pass on to future generations. If brotherhood is not merely a good idea, or an ideal, but is the basic law of human nature in accordance with the laws of the universe, we are therefore all children of God, and the more we can relate these to each other the lesser space there will be for poverty and war and unemployment.

We are lining ourselves up with the purpose of God whenever we try to achieve the reality of brotherhood. This tradition is important in looking to the future. What are we doing to add to the tradition that the realisation of brotherhood leads to the release of human power and human achievement? Are we really extending the sphere of human brotherhood? We must see the implication for the future of the particular tradition we have inherited. Are we concerned with such things as the promotion of peace, the throwing out of the old systems of competition in industry? Do they concern us or are they "not a Toc H subject," and to what extent are we trying to excuse ourselves by this attitude that Toc H cannot have a mind of its own? Does that release us from having a mind of our own on these questions?

(b) Do not think it is only the tradition of those who died: it is also of those who live. The Old House was what it was because of Tubby. There were other places and other men who attempted to do the same sort of work. Talbot House was destined to survive

because it centred round Tubby. The secret of his power is deeply rooted in the sphere of personality. The personality that is divided against itself is always looking to a unity in the moral and spiritual sphere, to someone who has "the single eye," a direct simplicity of aim, whose powers and talents are concentrated to one objective. Another who made her mark on the world in this way was St. Joan. "Give us, O Lord, her penetrating eye." Directly you get someone whose personality is completely integrated then their influence is literally boundless. Then men recognise that the religion they represent contains what they want, that it holds the answer to all their needs.

In these days in the realm of politics and economics there is such a multiplicity of ideas and views, it is so difficult to make up one's mind—to hold opinions and beliefs firmly and clearly—that one person who really knows what he thinks and whose life and actions square with what he believes can exercise an untold influence for good—and it is the secret of Tubby's power that he was such a person. Many people are perplexed by the failure of Toc H to live up to its own ideals, and the failure of the Church to do the same. You will find in most cases that underlying it all there is the same dilemma in one's personal life, to live up to one's own best ideals.

This tradition is tremendously important to us to-day, and the implication is that we must not let Toc H be a bolt-hole for those who are working off their own maladjustment to life. We are not getting at the core of Toc H at all if we are using it only as a memorial to those who have gone on, releasing our pent-up emotions on Toc H, getting a one-sided picture of it. We must achieve that aim of integrated personalities. We must help people to turn round with all their doubts and failures and face Jesus, whatever their beliefs or disbeliefs about His divinity.

This tradition means that we are here to help people to develop and use rightly their own natural powers, but more still to put them in touch with powers that already exist. You must believe that you are the channel through which power will come to enable you to achieve. The Christian faith with regard

to God and Christ is not that we can make ourselves like Him, but that He can make us like Himself, and until we can begin to work to that end, we are not rightly inheriting the tradition of the work done in the Old House and handing it on. Our aim must be to put people into touch with the flow of the creative purposes of God, rather than just winding them up to do something in their own strength.

Therefore, each one must make his own personal act of allegiance to Christ, and that must not be the act of a free person who has not made up his mind as to his ultimate acceptance of dogma, but rather a personal loyalty to a living Person, an active trust in One who says "Follow Me." Toc H is founded on a personal allegiance to Christ, not on a theological belief.

How are we handing on that part of our tradition? Are we putting people into the main flow of the creative purpose of the universe?

(c) Looking back at the Old House, the key to it all was the attitude of one to another, and that sprang from Tubby's attitude to and belief in people. To believe people to be good and true and likeable is the true secret of power. You are creating an atmosphere in which they become good and true and likeable. Faith in human nature is a living creative force, and Tubby, by his belief in people and by his sincerity called this force into play. You read of the amazing early days of Toc H, the sacrifices that people made for it; that was because there was someone there who was expecting people to be



Country Dancing at St Albans.

sacrificial and devoted and sincere about it. This believing and trusting in people, this faith in human nature, is a theory which works. We must not look back and say "Tubby did it"—we must do it ourselves in the future, and start applying it to our own members and newcomers and to difficult people in our Groups and Branches, and to people who do not belong to Toc H.

In the early days people knew nothing about it, and yet they rose to such unexpected heights of generosity. They turned to Tubby for help in their own personal difficulties and many found in him a channel for their goodness. His belief in them released powers they did not know they possessed. This is fundamental to the tradition we inherited which we must pass on. Toc H involves more than our good works, and if we individually and as Groups and Branches are not being the channel for other people to release the good they have got in them, we are not doing justice to the tradition we inherit. Everyone of us ought to feel that unless contact with us is releasing in others the power to serve, to learn fellowship, to learn fair thinking, we are not getting anywhere. The corporate witness of a Group ought to be in doing jobs itself and releasing powers and fellowship outside itself.

We have to understand what tradition is going to imply for the future; it is not something exclusively of the past, but something we have to hand on, and on which we have to build. This is the task the Elder Brethren entrusted to us—

And we they trusted, we the task inherit,  
The unfinished task for which their lives  
were spent;

But leaving us a portion of their spirit  
They gave their witness and they died  
content.

Full well they knew they could not build  
without us

That better country, faint and far  
described,

God's own true England—but they did  
not doubt us,

And in that faith they died.

## THE MAIN IDEA AND THE FUTURE

(by Gertrude Bolton)

**I**N introducing the subjects for the Group Discussions, Gertrude Bolton referred to a phrase in the collect for the week, that "God being our Ruler and Guide we may so pass through things temporal that we finally lose not the things eternal." Whether we are people who pray, or whether we are not, the result which that phrase implies seems to be the main idea of Toc H. It means learning how not to be cluttered and cumbered by the things of life, but to test the eternal quality in the temporal happening. If Toc H is not realising that "behind the ebb and flow of things temporal stand the eternal realities," if it is not giving people that sense, then it might as well not exist at all. We have the tradition of the Old House in that phrase; it was teaching men the value of the eternal behind the temporal. There used to be an idea that in order to fit yourself for eternal things you had to go very gingerly through the temporal—walking through life avoiding anything that would distract you from the ultimate goal. This is not a true interpretation. It is the using up of the temporal and sensing the eternal quality in it which is the valuable thing. It is no good to say, like the man with his buried talent, "I must be very careful that I do not make any mistakes—it is so dangerous and difficult that I must hide this thing which has been given me for fear of doing the wrong thing with it." Your responsibility is to make the utmost use of what you have and what you find, always realising that it is the thing behind that really counts.

What Toc H has to do for people as they come in contact with it is first to teach and train them, to bring out something in them, then to set them free, to make them able to use everything they have learnt and acquired through association with it, and after that to uphold them in everything they are doing, so that they feel that Toc H will give them the power and the help that they need to go on through life—so passing through things temporal that they finally lose not the eternal.



If we agree that the aim of Toc H is making people responsible and careful about eternal realities, how can we take L.W.H. as it is at present and work in the future so that our belief in it is justified? What has L.W.H. to offer people with enthusiasm and energy and interest? Can we take people and give them anything that will seem to them to be worth while? When they come in contact with L.W.H. shall we seem to be to them a company of refugees from reality and responsibility, or shall we seem to be people who have faced reality and accepted responsibility and can give a lead? We say that religion is at the root of Toc H, but what sort of religion is it? The creed of the non-believer is a brave one—"Get on with the job and do not shirk responsibility; take what you want and pay for it." The tendency amongst believers is to have a safe creed which will let them down lightly. The four points of the Toc H Compass must not become a convention, which so often the creed of the religious person has become, he knows it is a good thing but he does not bother to practise it in his own behaviour in the world.

We have already said that Toc H ought to be (1) teaching and training (2) setting free and (3) upholding its people.

(1) Anyone who is in a position of responsibility in L.W.H. must know clearly what they are about, must get to the stage when they know they are not playing with an idea, neither are they merely expressing themselves through it. There must be something real behind which is not just an expression of

their own need and personality. You must have a training, a plan for the people you are dealing with. In an Area the Area office bearer must know what the District people under her should be doing. In a Unit, where the responsible people are office-bearers, they must know what they want those who come into L.W.H. to get out of it, to have all kinds of things going on in the unit which form a training.

\* All the things that had just been discussed are bound to hit people in the L.W.H. at some time, and the unit should face up to all these things. The sponsor system should be helping to do this. Sponsors who have grasped these things should be suggesting to others that they are important, and ought to be thought about. Meetings should be such that all these problems in turn find their place in thought and discussion together. It won't happen haphazard, it must be intended and planned.

(2) Those who become members must come to the stage when they can shed the meeting habit, be set free from reliance on continual contact with their fellow members. You must push people out to face reality, taking what they have found in Toc H with them, able to do without the associations of the unit and stand on their own feet as free people. You can free yourself from a thing without casting it aside. The trained and thoughtful person should come out of L.W.H. freeing herself from the machinery of the movement without casting the idea aside, but going on and practising it elsewhere. There must be far more concern about "what next" and who are the next people we have to influence, rather than continual turning our eyes back on the things we used to do. If L.W.H. in the future is to be any use, those who are in it now must concern themselves with the attitude of the girls of 18 and 20, who are being released from a better system of education than there has been in the past, and we must use them more than we have been able

\*This was the question discussed in Groups:

"Life consciously or unconsciously is a process of learning how to deal with people, things, ideas, God, money, time and death. Is membership of Toc H a good way of learning, and a help in adjusting ourselves, or a means of evading responsibility?"

to hitherto. We want to bring in people in the future who are at the teaching and training age, give them our ideas and send them out to make a better show of life because of Toc H.

(3) Those who go on should feel that they are still part of a fellowship of people whom they know will uphold them in the exercise of their responsibility. They can go back when they need to their friends in L.W.H., knowing that they are carrying on with the

preliminary work of training and setting free, and they will be able to do their work in the world better because of their fellowship and their upholding.

Go back to your country, to your units, taking them what you have learnt from the Festival.

" Go forth with God; the day is *now*  
That thou must make the test of youth."

The day is *now* that you must be responsible to the world.

## Overseas Training Day at Pierhead House

**O**N Thursday of the Festival Week the Overseas L.W.H. delegates gathered at Pierhead House, Wapping, for a training day. That sounds very businesslike, and doesn't give you any idea of the lovely place nor of the stimulating exchange of ideas between the Powers That Be (to wit, Miss Macfie, Mrs. Ellison " and such great names as these "), and bright minds from the Great Open Spaces.

Pierhead is a gift from the gods, a lovely house jutting out into the Thames . . . Look up the river and see the Pool of London and the Tower Bridge . . . Look out, and watch the barges with colourful sails set sliding down-river with their cargo.

After a welcoming dish of tea, Mrs. Ellison opened the meeting with a timely reminder that organisation, which we were about to discuss, was necessary, but must always be subservient to the spirit of Toc H, that spirit which had been so magnificently shown at the Festival Service at St. Paul's.

Now, two groups were formed, as we had so many things to discuss. In the common Room, Miss Potter told us of her experience in the London Area in regard to co-operation with Toc H, and asked the overseas members to tell how such co-operation was achieved elsewhere. Miss Potter told us this subject of co-operation had been very seriously considered for some time but that the *status quo*, that of two members of the same family working along the same lines (helping each other out with jobs occasionally

and lending a little moral courage, perhaps, when it is needed, just as one should in families), was working out very well. In several Areas Joint Advisory Committees have been set up to help bring about closer co-operation. Members from Rhodesia, South Australia, Chile and Canada, all reported that they had good co-operation from Toc H, but few found that social evenings were a success; a number shared speakers or visits from their padres; a South Australian reported that they co-operated splendidly through a liaison officer who met their Executive Committee once every three months, and brought jobs from Toc H. Discussion brought out the fact that planned Joint Meetings were a great success, debates and discussions especially.

Miss Thomas, of the Yorkshire Area, then gave us some good advice on how to train probationers. I'm going to list below her scheme for monthly probationers' meetings, to spread over a year:

1. Informal.
2. History of Toc H (a) In wartime,  
(b) In peace.  
Books lent to probationers to study.
3. L.W.H. history. Why it started, why it was needed and the kind of work it does. Membership form produced.
4. Main Resolution. The objects of Toc H. The Toc H prayer and L.W.H. prayer should be memorised.
5. The Lamp, the Rushlight and " Light."
6. A talk about district, area and overseas, preceded by a visit to another unit, if possible.

7. Talks by the job-secretary, secretary and treasurer, followed by a talk on the responsibility of membership.
8. The Padre.
9. Probationers helped to prepare a discussion which they will lead at an ordinary unit meeting.
10. Questions on Toc H and L.W.H. written down and put in a hat. Each probationer to answer one question, the leader to amplify and clear up misunderstandings.
11. Prepare for Initiation; see that there is a thorough knowledge of the ceremony.
12. Get the probationers to talk and ask questions.

The pilot should take these meetings; or, if there are few probationers, the sponsors should make themselves responsible, under the supervision of the pilot.

In the afternoon, after a very good luncheon, we all came together to hear Miss Benbow explain just what was meant by Limitation of Branch Status (my imagination absolutely boggled when I saw that on my programme). It means that Branch status is granted for a limited period only, and application for renewal must be made at the end of that period. In this way, we are all kept up to our aims and ideals; we were reminded that the Lamp which is given to us is not a reward for work done but a symbol, given for continued use and inspiration. It is given in recognition of the spirit of the branch and of hopes for the future. Miss Benbow told us our position in our own particular groups and branches should be reviewed from time to time; some branches make a review every year, some every two or three years. In England, they have formed Area Lamps Committees to help review branches . . .

Miss Bolton started her talk on Teams, Councils and Committees by warning us to be chary of them and we were reminded again that such things are a means to an end only. Teams could be used effectively in several ways. A team could join from two or three branches in order to increase effectiveness and usefulness of L.W.H. Discussion teams could be formed; they could

study and work up different subjects to present to the meetings. In connection with jobs, a team could be appointed to look into underlying causes. It was emphasised that no resolutions should be taken; discussion is merely to air views and help us make up our minds.

Miss Wolfe on the subject of Office-bearers remarked that the ideal would be to have none! However, as they are necessary still, people best suited should be chosen. Fear of office seems to be prevalent in England as well as overseas, and Miss Wolfe suggested that sometimes previous office-bearers have made those offices so elaborate or stamped them so indelibly with their personality that those that follow or are asked to follow, are intimidated. She suggested that a quiet apprenticeship to office should be instituted. Capetown has understudies for six months, Payneham (South Australia, in case you don't know) has assistants and Calgary—Canada!—has volunteers during absence of office-bearers, all of which were declared most satisfactory schemes. Miss Wolfe also suggested that probationers should be prepared for bearing office. We were reminded that for all offices a sense of humour was needed, that over-seriousness should be avoided as carefully as dullness. Miss Wolfe's standards for the pilot and job-secretary were very high: first of all, a *teachable* person, don't rush in whether wanted or not . . . You needn't talk all the time! You should know *who* to use, inside and outside L.W.H., and you should be learning all the time.

Miss Macfie, our Founder Pilot, closed the Training Day with a talk on our Toc H and L.W.H. literature, which should form the library of every branch and contains splendid material for study teams. We were reminded, too, that the records of our meetings are a form of literature and should be written up carefully. Miss Macfie also told us of the Corporate days of prayer, Lady Day and Michaelmas Day.

I hope all this has given you some idea of the good day we had; it will have to be next best thing to being there yourself. I'm so sorry you weren't!

F. C.  
(Vancouver, Canada.)

## The Cradle of Toc H

**M**Y eldest sister, Belle, was five feet square, if squareness is a measure for a lady. She had a great heart and she loved the poor; among whom, with a cross-grained obstinacy, she much preferred to live and have her placid being.

In ancient days when My Lord of Ely still had his London mansion in Ely Place, Holborn, the greens for his high table, much frequented, were grown at a respectful distance in Ely Place, Hoxton. My sister, who was innocent of history, decided Ely Place down Hoxton way was full of life, both human and sub-human, and so she went and lived there for fifteen years. She also had a townish residence consisting of three rooms at Red Lion Square, none of them large enough to swing a kitten. This was her mansion, which she sometimes used.

Into this mansion I repaired full often when my old home in London disappeared. When I came back on leave I met her there, and she insisted when time had to be wasted in mere sleep, on my becoming horizontal upon her bed, while she moved to the sofa in the sitting-room. Into this microscopic habitat there welled up men from '15 till '19. Some found her out and traced her down to Hoxton; some found her in and got in with a shoe-horn, and everyone who came wrote down his name. When she died, and I was in New Zealand, that priceless book was thrown away as junk, by the young couple who married on her legacy to them.

Into this flat I rolled, or rather twisted, my rotund person, still in uniform, upon a night in early March, '19. I flung down a portmanteau filled with papers and said: "I wonder what on earth I shall do with all this!"

Thus was reborn Toc H that was to be, in the completest state of inability, incons-

quence, absurdity, good humour; just a crushed chaos of odd pencilled scraps which represented men I had known and loved, most of whom had not lived to be demobilised. I did not know who was alive, who dead. I stood confused, and pondered whether after all those words convey much difference. I ponder still.

Paul gave it up, this puzzling about men whom he had known, where they might be by now, "whether in the body or out of the body, I know not. God knows." When friendships reach this stage, what does it matter?

But I was glad to see my sister Belle. Without her ark where should we all have been? Legends abound to-day, some partly true, about the neighbouring flat she found for us in 1920, three doors off from hers; but this flat was a palace by comparison, and was rented by five men. Belle's flat was just a doll's house with three doors, and only men who had learnt to squeeze themselves into the holes and corners of a trench found it a place where they could take their ease.

So it is really true that one old sister, who never learnt to spell, and had no mind, was never wearied and was always hopeful, and never thought about herself at all, was used within the mystery of God to exercise a tireless sponsorship towards innumerable muddy strangers who came to find a man who wasn't there, and then got caught up by a cup of tea into the purring song of a perpetual kettle on a gas-ring; and all the arts and wiles of Piccadilly, and all the lights and pleasures of the town were dust and ashes by comparison with one old spinster, who just brewed their tea, knowing that God intended in the future much to rely upon the men He brought.

TUEBY.

## A Philosophy of L.W.H.

*An account of the London Area Conference at Pierhead House.*

WITH the Festival in between, the London Area Week-end at Pierhead House, June 6th to 7th, seems a far cry now. We have seen much of each other this summer and we have talked—well, perhaps it would be well not to count up quite how much we have talked!

And yet again, perhaps, for that very reason it would be wise to remind ourselves of the purpose behind our cheerful jollity. For it was as a sort of prelude to the Festival that the representatives of the London districts were called together to consider "A Philosophy of L.W.H." Here it is—a challenge to all—

"We aim to set free into the world the individual ready to venture with life on the principles of the Toc H code, women able to give themselves in friendship to others unconditionally, knowledgeable about society and willing to bear responsibility in and for it: above all conscious of and responsive to the spiritual in the material. The method of achieving this is the association with others in a training group. Here the test of true friendship and care for others is made, the opportunity to find ways of expression through work, and the challenge to learn the wherefore and the consequences of it are given. All that is found and learnt through this association should lead the individual on to fuller and more free exercise of her own powers and personality in life. The outcome—I am responsible—*i.e.*, answerable for everything in which I have a part."

And so to Session I, "The Purpose of L.W.H." with Miss Wolfe as leader:

"The kernel of the matter lies in the word *Freedom*. The freedom of women is one of the marks of the generation in which we live. But are we as free as we lightly suppose? For freedom implies the ability to make a choice. And how often are we unhampered in our choosing? There cannot be economic freedom while bitterness and prejudice mar public and private life and while opinions

are moulded only on second and third hand newspaper clippings.

"Again, few possess the courage to use that freedom. Leadership is shelved and refuge taken in ill-health or 'temperament.' Spiritual freedom depends on love and is achieved through sacrifice."

Keen discussion followed this, as after each of the sessions. The standard of debate whether in group discussions or in open session was generally good. We are learning to stick to the point!

Session II, an interlude, led by Miss Potter, was purely domestic. It was concerned with the questions of Area Finance—now on a hopeful footing—and Limitation of Branch status. This last produced some lively questioning and, with the clearing away of some evident misconceptions, an almost unanimous opinion in favour of limitation was reached.

The progress of the Area Joint Advisory Committee of Toc H and L.W.H. was also reported.

With Sunday morning, *The Method* of pursuing the Philosophy was sketched by Miss Potter. Points emphasised were:—

(i) Training is essential. Each unit must have its group of picked members.

(ii) The life of the unit is not the goal. No limit can be self-contained: it should ever be giving—leading outward to larger issues.

(iii) We must be creative, alive to changing conditions and the opportunities afforded by the neighbourhood in which we live.

(iv) We must remember that our main work is always with individuals. In this connection, sponsorship is not yet sufficiently utilised in units.

Miss Potter further suggested that room should be left in District and Branch programmes for study and discussion of such subjects as the New Testament, elementary psychology and art—this last as an emotional expression so necessary for a well-balanced whole.

In the 4th Session, *The Result* of the Philosophy was outlined by the Chairman, Miss Meiklejohn.

"All that is found and learnt in Toc H," she said, "should lead on to the fuller development of the powers and responsibility of the individual. It is not the business of L.W.H. to run crusades on any particular lines. Our occupation is with the individual. This is the Christian method. The emphasis on the value of the individual was the first work of the primitive Church. But Toc H is not built on the personality of a few individuals. The early Church was built on quite unimportant people—but they depended on God. That was their strength.

"The aim of L.W.H. is not to make super-

women, but to help to develop to its highest capacity the latent good in every woman—to seize on the intelligence, imagination, skill, personal magnetism there already, to make of it something finer, something nobler.

"Toc H is a school for Christian life—and schools are judged by those who have gone out from them. In this school we train women through fellowship and through service to realise and to accept responsibility. With a mind taught to think, and an imagination quickened to see, the result must be ultimately an awareness of a higher vocation, a steady stream of response to the world's call for leadership."

Have we achieved this yet? Perhaps not, but we believe we are on the way.

## On the Unity of Purpose

**A**T the Toc H Birthday Festival at Leicester, a message was read from the Prince of Wales, as he was then, in which he said, "The tasks that lie ahead of us require not only a friendly heart and a serving hand, but an understanding mind."

The dictionary aids us in discovering that the word "understanding" implies knowledge, exact comprehension, the faculty of the human mind that receives or comprehends facts, ideas and their relations. Here then is the first task of L.W.H.—our duty is to see that all the service which we undertake, all the jobs for which we volunteer help, are not only understood in the minds of the Job Secretaries but are exactly comprehended by each person whose activity is called for. So each one of us must be certain not only of the immediate circumstances of the job, but of the relevant facts and the relation between the various facts of the job. We must dig deep beneath the surface and ensure that by doing a certain job we are not implicitly condoning some social evil or leaving the evil itself untouched. Unselfish

service that is yet rendered without the focus of the illuminating searchlight of the human mind is worthless. Our service must be curative, not palliative. What use is it for us to visit the sick man if the doctor also does not visit him? What does it avail to give Christmas parties for unemployed or children if for the rest of the year they are shut out of our thoughts and prayers? What good shall be done through our work in slums unless as a result of our experience we strive to see, in our own time, the slums swept away for ever? Our service while unselfish, must not be unthinking.

The word "understanding," again, implies an agreement of mind, an intelligence between two or more persons. Here is another task. With all the power that is in us, by personal example and by the exhibition of our own answering loyalty to the ideal, we must strive to implant the conviction that without some effort of service, our life is but a shallow thing. L.W.H. in this must have an agreement of minds—adherence to the ideal of personal service depends upon the extent of our conviction of its essentiality.

Judged even by this humble effort at reaching an understanding of the inner meaning of service, we shall probably find that much of the service we undertake is, to put it mildly, inadequate. In many cases we shall find that the jobs we do only touch the fringes of the many problems that beset us in everyday life, while we make little or no impression on the needs of the community that we are pledged to serve.

While there must be exceptions, we shall probably find that in the average unit of say 20 members, many different types of small jobs, invaluable in their own way, are being tackled by small groups of two or three people. The unit as a whole is making little impression on the community, because its power for service is being scattered over too wide a front. Possibly, even, the unit is unaware that any better service can be rendered in another way. While it is not suggested that L.W.H., with its diversity of members, should be "exploited" for the benefit of any particular cause which may or may not be acceptable to each one of us, there must be many causes in which we could form a common front, however diverse our shades of political or religious opinions. If we are adequately to serve the community, the first essential is to find out what the needs of the community are and how far we can go towards helping the community to realise them. Here then is a job in which each individual member can play a part, and in which the unit, as a whole, can be linked together in a corporate effort. This job's short, and maybe familiar name, is The Social Survey, and such a job will open out a vista of urgent and ceaseless activity.

We must remember that many people who are attracted to L.W.H. are already servants in one capacity or another, and their individual efforts will continue. Probably they have come to L.W.H. because they see in it the means by which greater and more far reaching service can be rendered. Toc H has this responsibility to them as well as to the community—that opportunity must be given them. They have their individual

jobs—they want now to stand beside others in tackling something bigger—the corporate job of the unit will harness their endeavours and will, it is certain, produce more valuable and significant impressions on the community. That such a job will increase the vitality of the unit is equally certain. The unit will become welded into a far stronger team if the personnel is united in a common, practical and tangible objective—that is, provided that the job is worth while. While I am a whole hearted advocate of the corporate job, I am equally against it if it is undertaken for its own sake and in a haphazard way. All jobs, whether individual or corporate, must be constructive, but so often in cases where we *are* undertaking a corporate job, we are content for it to be the "usual" one of running the canteen at the Boys' Club, managed by the local Branch of Toc H. Really a destructive job, because it would be better to let the boys have the responsibility of running their own canteen even if they did it equally destructively from the point of view of crockery!

This is not the place to attempt to enumerate the various corporate jobs that are waiting to be tackled—they will vary in different localities, they will vary in urgency and in the demand they will make on our available strength. The one job which could probably be backed everywhere is that of a Survey—a survey of the facilities that exist for women young and old, for children in play centres and clinics, for young girls in clubs and classes, for mothers, for the unemployed woman, for the domestic servant, for the elderly and infirm. Perhaps our prime responsibility in this ruthless age is to the rising generation, but in whatever sphere our activity falls, it will reach further, get deeper and achieve more if we work in teams and not as individualists.

¶ The Editor would be glad to hear of any units who are successfully carrying on a corporate job, or who find the subject a difficult one to tackle. One example of the corporate job is reported in this issue entitled "Shirley Schools."

## Women's Club Work

*An abbreviated report of a Conference on Women's Club Work held in London in February, 1936 and printed here by courtesy of the National Council of Social Service.*

**I**SUPPOSE everybody who has anything to do with the work of Women's Clubs, whether for unemployed women or the wives of unemployed men, has been very much struck by the difficulty of the work; and I am quite sure also that anybody who has been trying to work in Women's Clubs must have been struck by their infinite possibilities. Large numbers of women are joining them who have never been in touch with any similar organisation. The Clubs can provide all sorts of educational facilities for their members, all sorts of practical help with their day to day problems, and they can plant the seed of a wish for a better kind of life, an anxiety for a new social order of things which you and I, I am sure, are most anxious to bring about.

There have been several important movements which have affected women during the past 50 or 60 years. First came the opening up of educational opportunities by the founding of Girls' High Schools and the admission of women to the Universities; later the Suffrage movement which began among the professional classes but afterwards drew some of its staunchest supporters from among women factory workers and Trade Unionists; then the development of such organisations as the Women's Trades Unions, the Women's Co-operative Guilds and the Women's section of the Labour Party; finally, the growth of the Adult School Movement and of the Workers' Educational Association catering for women on the same terms as men. But up to 1914 these movements had only touched a comparatively small proportion of working class women, leaving the great majority to be catered for by the "Mothers' Meeting" which was usually run by outside helpers and planned on rather narrow lines. During the War, the Women's Institute movement (perhaps the greatest educational experiment of the 20th century), was introduced into this country and a little later on, when the

suffrage had been attained, the various Women's Suffrage Societies merged into the Townswomen's Guilds. However, in spite of these developments, the needs of the poorer less enterprising working housewife were not specifically provided for until a new opportunity came in connection with unemployment. It was the pioneer workers in South Wales who, following the tradition of Educational Settlements, first established the precedent of including women in their welfare schemes for unemployed people in the distressed mining areas. This precedent had become established by 1933 when the Government made funds available to establish Clubs and Centres for unemployed men all over the country, and the need to provide for women was then tacitly accepted. Although Government funds cannot be used directly in support of Clubs for the wives of unemployed men (except now in the Special Areas), the women have had the advantage of using part of the men's premises and have been able to share in the services of teachers and Advisory Officers.

Special tribute must be paid to the amount of devoted service and to the careful thought that has been put into the work of building up Women's Clubs. This help has come both from the members themselves and from outside workers, paid and voluntary. From the beginning, the Clubs have had as their chief aim not to distribute relief, however urgent material needs might be, but to help people to maintain and raise their standard of life permanently by their own efforts. The Clubs are in the broadest sense educational, and they are touching thousands of women who would not normally be catered for in any formal educational programme. The middle-aged working class woman, who is the "typical" club member, is very apt to feel left out of things and unable to keep pace with new ideas and changing habits. Her children are getting the advantage of a modern educational system and her husband can keep abreast

of the times through his Trade Union or his Club. She herself suffers from an increasing isolation, which may lead her to thwart her children in their wish to take advantage of widening opportunities because she does not understand what it is all about and what it is leading to. If her Club can give her the right kind of help in this difficulty, it will have done much more than merely enabling her to find new interests for her leisure.

The extent to which Men's and Women's Clubs are already co-operating in educational activities—in music, drama, lectures and debates—as well as in purely "social" events is not yet generally realised, but it is a very interesting and significant development. Moreover, through having to run their own Clubs, women who have had no previous experience of administrative work are learning business-like methods and are becoming familiar with the mysteries of Committee work. In this way they are acquiring a new self-confidence which is already showing itself in a readiness to take some active share in community life. In some Lancashire towns, the women who have been Club members for two or three years now attend regularly at the meetings of their local Town Councils. They are raising questions about municipal services and in various other ways they are realising the responsibilities and rights of citizenship. Their whole outlook, which previously was bounded by the home and its day-to-day problems, is being broadened and, as a result, they are not only better citizens, but better housewives and happier people.

In London and the South, the main problem tends to be one of under employment rather than unemployment, and the conception of leisure time Clubs making no distinction between employed and unemployed members is becoming generally accepted. The Feathers Clubs, of which there are now five in different parts of London, are organised as family Clubs and already have many of the essential features of Community Centres. The most serious problem of unemployment among women in London concerns those over thirty, of whom there are thousands who have been out of work continuously for a year or more, and who merely on the score of age are debarred from

any hope of getting back into regular employment however good their qualifications and experience. The Over Thirty Association has been formed to deal with this problem of the older woman and is co-operating closely with the London Council for Voluntary Occupation during Unemployment.

In the Midlands, Clubs are drawing their members mainly from among the wives of unemployed men, as there is comparatively little unemployment among women themselves in these parts of the country. There are no "Special Areas" here such as there are in the North of England and South Wales which are eligible for help from the Commissioner, and with no outside grants to pay for instruction or equipment the women's work is being carried on in face of great difficulties. Local resources are very limited, and in many places there is a shortage of people able to give voluntary help. At the same time, there is a great deal of real poverty and distress, especially in many of the mining villages. In spite of all these difficulties, however, the Women's Clubs are growing in numbers and in the range of their activities. The attitude of the men towards Women's Clubs is becoming noticeably more friendly. In many places, the first request for the formation of a women's section has come from members of a Men's Club who wanted some provision made for their wives and were willing to help in getting a women's group started by giving up their premises on one day a week for the women's use. Wherever Regional Associations of Clubs have been formed, the Women's Clubs are affiliated on the same basis as the men. This not only entitles them to send delegates to all Association meetings, but has made it possible to form Women's Sub-Committees so that delegates of Women's Clubs can meet periodically to discuss matters affecting their own particular work.

Lancashire has approximately one-third of the total number of unemployed women in the country as a whole. The great majority of these are cotton workers who would normally have gone into the mills on leaving school. They would have continued there throughout their married lives until they were grandmothers, working along with the men, earning as much and some-

times even more because of their greater speed in handling delicate machinery. In Lancashire, wage rates have been based for generations on the assumption that husband and wife both contribute to the family income, and the women have been used to the independence which came from having their own earnings to spend. Now that these women are unemployed, with very little prospect of getting back into work, they are not only suffering from poverty and privation, but they feel acutely the loss of their independence and the lack of the companionship which they had when working in the mills. For them, unemployment means great loneliness and a heavy burden of unoccupied leisure. One of the first Clubs for Women was started in Burnley. In 1933, there were 8000 women in Burnley registered as unemployed and although the official figures are now round about 5000, this apparent reduction is largely due to the fact that many of the women have exhausted their right to unemployment benefit and no longer register at the Exchanges. Some of the most distressing cases are those of single women and widows over 50. Many of them have only 15s. a week, and some less, on which to live and they may have to pay as much as 9s. for the rent of a single room.

In the Special Areas in the North social and economic conditions are too well known to need emphasis. The fact that these are "Special Areas" eligible for help from the Commissioner's funds has made possible a very striking development of Club activities during the last eighteen months. According to the most recent figures there were 39 Women's Clubs in County Durham, 22 on Tyneside, 9 in Northumberland, 14 in Cumberland (9 run under the auspices of the Cumberland Friends' Unemployment Committee, and 5 under the auspices of the Y.W.C.A.). On a rough calculation, it is estimated that these Clubs must include a membership of between 4000 and 5000 women, most of them wives or dependents of unemployed men. Most of the Clubs are now arranging programmes of varied activities, including handicrafts, music, drama and "Keep Fit" classes. On Tyneside the members are becoming increasingly interested in talks and practical demonstrations. Experience

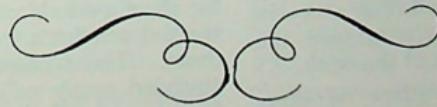
throughout the area shows, however, that the most important activity is the making and reconditioning of clothes and other useful articles for the home. In most of the Clubs regular instruction in dressmaking, including cutting-out, is given either by specially appointed teachers attached to the Area Committees, or by Instructors provided by the local Education Authorities. The chief difficulty in the development of Club work, particularly in the isolated villages, is the lack of suitable leadership. Although the Clubs are being deliberately built up on a democratic basis, the process is a slow one; the members lack self-confidence and need a great deal of help in learning the technique of self-government. In places where there happens to be one or two people of education and leisure who are willing to associate themselves with the Club and help its members through the first difficult stages of development, progress is very much quicker and more certain. The problem of establishing the right relationship between the Club and the community is a very urgent one, particularly in areas where the work has been fostered by outside help through Government grants, adoption schemes, etc. Without this help, the Clubs could never have developed to anything like their present scale, since local resources are almost non-existent, but the system has its dangers which must be frankly recognised. Without doubt the most important task for the immediate future will be to try to elicit more interest and voluntary support for this work from the local people so that when outside help is withdrawn, as it must be sooner or later, the Clubs may yet be able to carry on within their own community.

In Wales the problem to be met is one of overwhelming poverty in an industrial area which has been dependent on one industry—coal-mining. The closing down of the pits has meant wholesale unemployment, for there are no alternative industries in the South Wales valleys and the neighbourhood offers no scope for industrial development. For the young people, transference to other areas is the only hope, and those who are too old to leave home must apparently settle down to unemployment for the rest of their lives. The aim of the Mais-yr-Haf Settlement and of the other Settlements which

have been established more recently in the four neighbouring valleys, has been to serve the population of these desolate areas, helping them with skilled advice in their personal and family problems, developing the widest possible range of educational activities, and above all, fostering the growth of Occupational Clubs for the women and young people. There is no tradition of industrial work for women in the Welsh valleys and the Women's Clubs draw their membership almost entirely from the wives of unemployed men. Most of these women are used to taking part in group activities through their connections with Churches and Chapels and through the Sisterhood movement. What is new in the Settlement Clubs and in the Clubs that are now being fostered outside the Settlement areas by the South Wales Council of Social Service, is the emphasis on practical activities, and the provision of skilled instruction in a very wide range of subjects. Each of the Settlements has a fully qualified Handicraft teacher for Women's Clubs and the South Wales Council has a staff of specialists in handicrafts, homecrafts, cookery and physical training who serve the whole area and are available to take classes in the Settlement Clubs when required. The shortage of local helpers and of people with leisure for voluntary social work has made it necessary for the members themselves to take responsibility for leadership in their Clubs. Perhaps the most important function of the Settlements and of the South Wales Council has been to give help in the training of leaders to advise on matters of day to day administration and to supervise the growth of a genuinely democratic movement.

These Clubs have been formed to meet certain immediate needs of people affected by unemployment. This refers not only to

the material needs towards which membership of a Club and the opportunity to take part in craft work and other classes can obviously do something; it also includes the equally necessary provision for deeper psychological and spiritual needs which are less easily recognised but not less important. Secondly, the Clubs aim at providing opportunities of fellowship, not only between the members as individuals, but between the Club as a group and the outside community. The task of preventing unemployed people and their families from feeling isolated is being met by the Clubs with very conspicuous success and is an aspect of their work which must never be lost sight of. Thirdly, the Clubs have an educational function; they can give their members the opportunity to develop their interests to the widest possible extent and they can also help them to learn something about the difficult art of self-government through the management of the day to day business of their Club. It is obviously very much easier to organise a Club efficiently if all the authority is left in the hands of one or two people, but a Club run on these lines can never do such useful work as one in which the members themselves are taking responsibility and making decisions however many mistakes and difficulties they may have to overcome in the process. Finally, Clubs were started with the definite purpose of enabling their members to give service to the community. Many Women's Clubs have the words "mutual service" as part of their title and it is of primary importance for us to remember that this involves not merely exchange of service between members but also a belief that each individual member of the group as a whole has some special contribution to make to the life of the community.



## Moral Welfare Work or What's in a Name?

**B**UT what is in a name? We will not dispute the fragrance of the rose by any other name, but the fact remains that if you advertise the choicest variety of rose under the name of garlic or hemlock, there will be numbers of people who will keep their distance, repelled by a faint suggestion of unpleasantness or asperity, and the lovely essence of the flower will go unappreciated because imagination and association have been allowed to overrule intelligence and discrimination.

I think it is the word "moral" which we have allowed to attach to itself so much of hypocrisy: such pharisaic prudery; welfare is acceptable enough and conveys a constructive, positive, altogether wholesome form of activity, but qualified by the prefix "moral" it immediately begins to arouse the faint suspicion that here must be some priggish, interfering sort of business, engineered by the kind of people who will neither live nor let live.

Well now! Just in case any who may read this have lurking in the back of their minds this impatient intolerance of Moral Welfare Work, I will boldly assert, as a challenge, that it is one of the most needed, the most appreciated and the most satisfying activities open to men and women at the present time.

That it is a great deal more open to women than to men is largely due to the fact that it is still comparatively in the early stages of development, and although it may be said to have begun with Josephine Butler's challenge to the double moral standard, the victory is still by no means achieved. Until public opinion is educated to the complete acceptance of a single moral standard, and that the highest, the burden and brunt of moral welfare work must still be borne by women, and men will not find their scope in it until they have more fully grasped the urgent and far reaching need of the work.

"But what do Moral Welfare Workers do?" asks the still doubtful enquirer.

From the remedial point of view they are able to help materially, mentally, and spiritually people who come to them, often

in the depths of dismay and depression and even despair.

On the preventive and constructive side they can often by the simplest uses of sympathetic friendship, discernment, and common-sense avert the kind of tragedy that they so perpetually meet, the need to be "rescued," (they are always seeking to deal with causes and not only effects). By patient and tactful advice to distracted parents they can sometimes prevent the "beyond control" stage from ever arriving, or, on the other hand, in cases where it is obviously the only wise course, they can persuade parent or employees to bring erring children or young persons before the children's courts, to be dealt with under wise supervision. Or, yet again, in cases in need of care and protection, the right machinery can be set in motion to secure that these children are removed from their undesirable surroundings and given a fair chance in life.

A great many Moral Welfare Workers are engaged in running Homes of very varied types.

There are the Homes for unmarried mothers and their babies to which are often attached "Toddlers'" Nurseries, where the children stay on after their mothers have gone out to work. For these Homes, women with C.M.B. qualifications are needed. They afford great opportunities for character-building and rebuilding as the girls are necessarily there for some time and are usually in a frame of mind which makes them open to good influence and ready to grasp the possibility of better things both for themselves and for their babies.

Then there are Shelters and Refuges where all sorts and conditions of girls are housed for short periods until the right plan can be worked out for a more permanent home for them. These cases may range from girls stranded many miles from home through a foolish escapade in riding a passing lorry, or one who has answered a doubtful advertisement and run away frightened from her new job—or perhaps been dismissed without notice—to cases who have been much further

astray, who may be waiting for a vacancy in a Training Home or diagnosis as to physical soundness or mental stability.

Training Homes are perhaps the most interesting branch of indoor work undertaken by the Moral Welfare Worker at the present time. It has been realised in recent years that invaluable opportunities are open to those who have the care of these rebellious, and often rather unstable young people during the impressionable years of adolescence, and there is wide scope for thoughtful experiment in methods of teaching and training, more especially in the right use of leisure.

Then there are the special Homes for those who have contracted venereal diseases. These are separated into those for maternity cases, non-maternity cases and children, and would be enormously worth while even if they dealt only with the physical ravages of this terrible scourge, but a very great deal more is aimed at and often achieved.

The need for special Moral Welfare Workers for children is increasingly recognised. In the L.C.C. area the work is done in close co-operation with the district Care Committees, and elsewhere the local Education Authority is usually only too glad to make use of the worker's specialised knowledge and experience; and in many places all kinds of "problem" children,—besides the victims of assault, or those in definite moral danger,—are referred to her, and probably put in touch, by her, with the child guidance clinic or some kind of psychological treatment.

In such a brief article it is not possible to give an adequate account of the many chan-

nels through which the Moral Welfare Worker is able to make use of her training and specialised knowledge, but I hope I have said enough at least to whet the curiosity of some who may never have heard of this branch of social service before, or if they are familiar with the name have dismissed it from their mind as denoting a dull depressing job, connected solely with the seamy side of life and regarding hapless sinners rather "de haut en bas."

There are two centres where women can be trained for Moral Welfare Work—St. Agnes House, Windsor Terrace, Hampstead, and Josephine Butler Memorial House, Abercromby Square, Liverpool.

There are two courses open to students, Grade A, two years, and Grade B, one year. The syllabus comprises economics, social administration, psychology, some simple theology, combined with practical experience with C.O.S., Probation Officers, Outdoor Rescue Workers, Children's Workers and various branches of social work; also three months residential experience in different types of Homes. The fees are £100 per annum. The average age of applicants is somewhere between twenty-five and thirty-five years. They are usually women who have already been trained for some profession—teachers, nurses, business women. Sometimes if it is not easy for them to raise the necessary fees, it is possible to arrange loans, and there are some bursaries available. Further information can always be obtained from the Secretary at either of the Training Houses.

CICELY BUTTERFIELD  
(Principal of St. Agnes Central Training House for Moral Welfare Workers)

## The Family Coach

**I**T is just six years since the "Family Coach" set off on its travels in an attempt to link up units and establish personal contacts between them.

Perhaps it would be well, for the benefit of the newer units, to explain just what lies behind these curt announcements month by month under the heading—"Family Coach."

When in the spring of 1930, a suggestion was put forward that Units Overseas would be helped by a scheme linking them up with Units in the British Isles for the interchange of news, methods and ideas in general, we realised that a similar scheme of "linking-up" by means of correspondence might also prove helpful among Units at home.

This exchange of correspondence has been achieved by a novel adaption of the old game of "Family Coach"; conducted by the "Log Coachman" at whose discretion letters (being less cumbersome and costly in transit than the personnel of a Unit of L.W.H., however slim and active!) move from place to place, making contacts.

Now, as we all know, a letter can be tedious or inspiring, according to the nature of its contents and the outlook of the writer. It may be just another candidate for the

The Family Coach runs:

1. Hertford	<i>to</i>	1. Evesham.
2. Macclesfield	<i>to</i>	2. Tunbridge Wells.
3. Notting Hill	<i>to</i>	3. Leeds Central.
4. Wembley	<i>to</i>	4. Jersey.
5. Leytonstone	<i>to</i>	5. Winton.
6. Tooting	<i>to</i>	6. Hallam.
7. Lambeth	<i>to</i>	7. Chesterfield.
8. Soho	<i>to</i>	8. Anstey.
9. Rochdale	<i>to</i>	9. Chelmsford.
10. Preston	<i>to</i>	10. Belfast.
11. Newcastle City	<i>to</i>	11. Mansfield.
12. Bearwood	<i>to</i>	12. Beckenham.

waste paper basket, or it may be the means of the solitary representatives of a little knot of folk rather off the map—Guernsey, shall we say—speeding up to London for the Annual Meeting, in high hope of meeting the folk from Swansea with whom they have exchanged letters.

In the hope then, that this game of "Family Coach" may and will prove to be of value, the "Log Coachman" has pleasure in making the customary announcement:

13. Kentish Town	<i>to</i>	13. Boston.
14. Carlton	<i>to</i>	14. Warrington.
15. Duncairn	<i>to</i>	15. Richmond.
16. Gateshead	<i>to</i>	16. Hemel Hempstead.
17. Milford-on-Sea	<i>to</i>	17. Bolton.
18. West Sheffield	<i>to</i>	18. Clacton-on-Sea.
19. Lancaster	<i>to</i>	19. East Ham.
20. Harrogate	<i>to</i>	20. Romford.
21. Stockport	<i>to</i>	21. Aston Manor.
22. Southampton University	<i>to</i>	22. Welwyn Garden City.
23. Knaresborough	<i>to</i>	23. Ecclesfield.
24. Paddock	<i>to</i>	24. Weybridge.

## Shirley Schools

"EAR AUNTIE, I hope that you are well and happy." That is how Elsie Ann always starts her letter to me. At first, almost two years ago now, they were badly written and hardly worth calling letters, but to-day they are very well written, in a legible hand, bearing witness to the sound education which she is receiving in the L.C.C. Residential School in which she lives. This school is a model of its kind—a small town on its own, set in a Surrey village, consisting of six single and sixteen double cottages, in the capable charge of a housemother, with two assistants in the case of a double cottage. The cottages house sixteen children in greater comfort than that obtainable in most homes, a nursery for the babies, a large school hall where films and other entertainments are given to the children, a well-equipped school, a swimming bath, workshops for the boys, laundry and cookery institutes for the girls, and above all, plenty of facilities for playing games, for gardening and for other hobbies.

So much for the School where Elsie Ann and some five hundred of her schoolfellows—boys and girls—live. Of course, I'm not her Auntie really, we just "adopted" each other.

Shirley Schools, as I have said, are residential schools and a certain percentage of the children have no known living relative. Hard though they try, the wonderful staff cannot give all the *individual* care and interest the children would have in a normal home. How then could these children be shown that there were people in the world who would care for them? How could folk be found who would befriend them, show them real home life, make them feel that because they had no parents they were not "different" from other children.

Through one of the masters, Shirley Toc H acquired some nephews, and became unofficial Uncles. It was a small beginning, but the effect on the few boys concerned justified their existence. There was still

nothing for the girls, with whom the problem was almost more serious, for girls feel loneliness more acutely than boys, as the "gang instinct" is not so highly developed.

One day, however, a mistress, Miss Wilson, was visiting All Hallows and found that she was in the Toc H centre. Getting into conversation with another visitor she expressed her regret that there was no kindred women's organisation, and was given the address of Toc H headquarters. She wrote there and was put in touch with the Croydon Branch of L.W.H.

Croydon L.W.H., being wise, realised that such a job was beyond the scope of any single unit: the scheme was explained to

the District and the outcome was a Party on November 3rd, 1934, attended by a number of children and prospective "Aunts." It was there that I met Elsie Ann. We write to our nieces, visit the School on Prize days and sports days, take them out or to our homes just when we like, and in many cases a true affection has grown between Aunt and niece.

At the School most of the girls are trained for domestic work, and the big test, which has yet to come, will be when they leave school. Will these friendships last, and help the girls to bridge that difficult transition between school days and womanhood? It is our intention that they shall. M. DURRANT.

## The Bookmarker

### STRANGE MELODY

by Neil Bell

(Collins)

One gets the impression that this might be the life story of the late Edgar Wallace as the ordinary man imagines it ought to have been. A prolific writer, full of faith in his own powers, fails time after time to sell his "stuff," tries again and again, fighting against increasing poverty. We find him at length living in one room in a tenement east of Aldgate Pump. He writes a novel which no-one will publish, borrows money and publishes it himself, peddles it round the South Coast on a bicycle. At last attracts the attention of a famous reviewer, starts making money and more money, embarks on publishing, play-writing, horse racing and theatrical management, and finally bequeaths to his daughter debts amounting to a quarter of a million pounds. Through the tale of the extraordinary vagaries in the fortunes of John MacDermott there shines the lusty and loveable Irish character of the man, that his impulsiveness, extravagancies and inconsistencies can do nothing to mar.

### TESTAMENT OF YOUTH

by Vera Brittain

(Gollancz)

An excellent picture of war-time life, which deals particularly with the development of women. Although this is by no means a "new" book, it is mentioned here as one that should be read.

### CHRIST THE VICTORIOUS

by Geoffrey Allen

(Maclehose)

Speaking of Societies and Communities, Geoffrey Allen says, "Difficulty arises when deification of Authority, mental bondage, and narrowing of horizon takes the place of that sturdy, independent-minded, freedom-loving individual for which the community should exist, and not the individual for the community." There are also some thought-provoking attitudes to prayer. This is a suitable book for study groups.

### THE NEW HOUSE

by Lettice Cooper

(Gollancz)

Here we are allowed to see into the mind of the unmarried daughter in the home, tyrannised by the possessiveness of a dominating and petted mother. This book mirrors the lives of many post-war women and engenders a sympathy for them, which, though it may not be wanted by the individual, will help to placate their anomalous position.

### THE AMERICAN IDEAL

by Arthur Bryant

(Longmans)

How many of us know much about American history, or even for that matter, of present-day America? It is not only delightful on its own account but is definitely an incentive to further reading about that great country.

## The Summer in Felling

**I**T has been a holiday season here in the Clubs since I arrived early in July, but though formal classes in all clubs have been suspended, the women have been meeting weekly, for most of them look on their two hours at the Club as the one bit of change and relaxation they get throughout the week. This informal gathering together has given me a better opportunity to get to know them than would have been possible if a dressmaking or cooking lesson had been going on.

The Felling women had a party the very day I came, in the charming garden within walking distance, belonging to Mrs. English, a good friend of the Club. There was a B.Y.O.G. tea on the lawn, and for those who were energetic there were races and competitions afterwards, as well as two helpings of ice-cream all round. It was most enjoyable, but I think what the women appreciated most of all was the quiet, the sense of space, and the free and easy arrangements which allowed people to do what they liked.

Not many days after this, two bus loads of members and friends had their outing to Seaburn on the coast, and managed to put in a sunny holiday, though there were heavy rainshowers while they were safely in the coaches.

Both these events were red letter days, but the thrill of all was the unexpected visit of T.R.H. The Duke and Duchess of York on Tuesday, July 28th. At two hours' notice they arrived here, to find the house full of our members, and the streets packed with spectators. They went into all the Club rooms, and had a word with several of the mothers, and most of the children. They inspected some of the hats and berets which had helped win the Championship Certificate at a Handicrafts Exhibition in June, and which were displayed, some on a table, and some on their owners' heads. One old lady said, "I'm wearing mine," then rising up and turning round, she added, "How do you like the back? Don't you think that bit of ribbon is canny?" And this, of course, elicited great praise from the

Duchess. The Duke and Duchess then went into my bedroom, and examined the view from the window, to see how greatly the back streets differ from the front ones. It goes without saying that they won all hearts, for the Duke was as friendly and gracious as "our Duchess." After they left, the verdict was "Aren't they homely?" As a permanent record of their visit—which was really the outcome of the Duchess's interest expressed during the Festival in June—we have asked permission from their Royal Highnesses to call the Felling house "York House."

On August 13th the first batch of Tyneside women started their holiday at North Seaton Hall, near Newbiggin-on-Sea, Northumberland. This was once a fine country house, with huge stables, and lovely gardens, but it stood empty for years, until the National Council of Social Service leased it this Spring as a children's school camp. There is a Camp Manager in charge of the domestic arrangements, and a resident Headmaster in term time in charge of the school. The house is fitted up with dormitories, further sleeping accommodation being provided in three large new huts; there is also an Assembly hut with stage, and a dining hall adjoining the kitchen. Batches of about 300 children with their teachers have been here continuously for a fortnight at a stretch since May.

During school holidays, the camp was used for adults from Tyneside. Some 300 men, unemployed, underfed, tired and disappointed, had a week of change, good food and good fellowship at North Seaton. They were followed by two smaller parties of women, totalling about 180. Every one of these men and women paid 5/- for their week's holiday. This gave them a sense of independence, and it did not interfere with their allowances or dole. As a rule the money was saved laboriously for weeks beforehand. I spent the whole fortnight helping with the women, and we were most fortunate in having the two best weeks of the summer, for the sunshine played no small part in the degree of restoration the

holiday achieved. It was decided that freedom from household tasks was of first importance, so the women were asked just to make their own beds, and take turns in sweeping their dormitories and washing the cutlery after meals. We members of the helping staff had marvellous practice in laying tables (I can carry ten mugs at once, in my two bare hands, safely), and waiting on the guests. It was such a happy time, and the spontaneous expressions of enjoyment showed a quite undeserved gratitude. There was no grumbling, there were no accidents worse than a twisted ankle, and one or two boils which had accompanied their owners from home, so the resident nurse had not much to do. A "Keep Fit" class was held every morning, and there was sun bathing almost every day. I wish you could have seen portly elderly women taking energetic part in both, without any foolish self-consciousness, their attitude of mind was much more that of taking advantage of a wonderful opportunity. Incidentally, the names recently given in to me both at Felling and at the Pelaw Club, two miles away, are more than double those of last year's "Keep Fit" class, and I am sure this is due partly to the classes at camp.

Each evening some simple entertainment was arranged—a sing-song, a whist or a beetle drive; we had visits from two local concert parties and on the last day of each of the two weeks we had sports and a grand concert. Here again I was struck by the good fellowship, and the readiness both to help and to recognise another's efforts. Some of the voices were squeaky, some attempts at crooning hardly musical, and sometimes a performer forgot the words of her song or "poem" entirely. Never mind, the audience prompted, and all joined in, turning what had been intended for a solo into a chorus. There was one of the younger women with a real gift for this sort of entertainment. She improvised "Starting off to Blackpool" and had the audience rocking with laughter, and her song about the Spanish Orlando was remarkably well illustrated with the performers draped in brown army blankets. The staff had to make their contribution, so we put on "Mollie Malone" complete with barrow and one

kipper, lover, father, mother, and ghost (the death scene was most touching), and later, the appearance of our Camp leader with a little black Victorian bonnet perched on her head, and a frilled beaded cape on her shoulders, to pay a cheer-up visit to an imaginary invalid brought the house down, especially as it was all done in broad Tyneside dialect. The second concert concluded with a poem composed for the occasion by one of my Pelaw club members, and recited (or read when memory played false) by eight oldish women. Here it is

" We have a few words we would like to say

About our glorious holiday.

We're not gifted like other folk

But we can always take a joke.

Then first of all we would like to say

We have had a splendid holiday.

The weather too it has been good,

The same we say about the food.

The staff's been great you will agree,

So, here's for cheers—Now, one, two, three."

and then they fairly let themselves go. Some of the L.W.H. had given me a little money for the holidays, and this we spent on prizes for the various sports, and providing tents for the bathers.

Living as one did continuously among these women, gathered from all along Tyneside, my admiration increased for their fine qualities of heart and character, their generosity and spontaneity, their humour and their patience, their hopefulness in face of endless disappointments. Even when the time came to leave the camp and return to their homes (some so drab) and endless efforts to make do on their pitiful allowances, I did not hear any moaning; it was more like this, "I've had the first holiday in all my life, and if that can happen, anything may take place." Can you imagine what that week must have meant to women of 45-50 who have *never* been away from the eternal round and house chores? No wonder they filed into the buses, loaded with flowers, and flat fish, kippers, and crabs, and even stewing fowls, and said "Good-bye till next year." And perhaps some L.W.H. members might wish to come and help.

M. E. HALLILEY.

## Toc H and Leprosy

*It is with great pleasure that we comply with the request of the British Empire Leprosy Relief Association in publishing the article printed below, which is also appearing in the current issue of our contemporary--The Journal.*

**O**N July 4th, 1935, the first fruits of the Leper Campaign, which had been Tubby's vision after his West African Tour in 1933, was a small but gallant band of Toc H volunteers who sailed for work in Leper Colonies on that day. A year and more has gone by. From time to time news of those first men has trickled through into the pages of the Journal, to show that the work has been hard, at moments, one imagines, desperately hard. But the need of it is so urgent and its purpose so unquestionably fine that it steadily although slowly progresses. If anyone should have doubts, as some doubt the purpose of Christian Missions, the recent report of Dr. Muir, the Medical and General Secretary of B.E.L.R.A., now returned from an extensive tour of West Africa, ought to clear his mind and assure him that the scheme is meeting with success. He sums up his report upon the volunteers of last year by saying "I think that everyone of the five men is doing excellent work in his own way." As a practical corollary upon this success two more men have just gone out to take over the work of two who will return shortly on leave.

Leprosy is a social evil as much as Unemployment or Overcrowding in poor districts here at home. Like these other evils it has more than its medical aspect. Medical treatment is no doubt the largest part of the remedy, but the general conditions of the people who are or who may become lepers is as important. "Therefore," wrote Tubby in the Journal of August, 1935, "it is vitally important that each and every Leper Colony should be provided with a white welfare officer, whose function is towards building up games and teams and music, and new interests, the school, the Church, and everything which brings the voice of joy and health into a place which otherwise is naturally repulsive.

It is to work of this peculiar character that our men go when posted to a Colony." It is a work which one feels confident Englishmen can and will carry through as the need is presented to them. There is already the tradition of a year and a half's experience, showing what can be done, behind it. There is so much more to do.

"We must admit the work is being blessed. We shall not see very much for a long time, but later on I see no reason why such treatment as will remove the active symptoms of Leprosy should not be given here. During the whole time this place has been a refuge for lepers, no one has ever been discharged; what a fine thing it will be when we can begin to think of that. It will come in time, in a few years. I am working for the future. The reputation of a Colony does not get broadcast in a day. Most of the people who come at present are too far gone for treatment. They come because their relatives have kicked them out and for them this is their last refuge. They come here to die. We have got to try to change that outlook. It is a pity we have to return home at all in a way; the thing that people most need is friendly human understanding, someone who feels with them. It is not so much a matter of brain as of heart. The man in a Leper Camp without a big sympathy will soon weary. He needs to be very keen about detail. Indeed the work is all trivial details.

"This week saw the completion of one of our new buildings. To-day we began a small hospital; a small office and laboratory for simple tests will follow. I hope to see all done before the rains. I have even got some labourers working on my future garden. One difficulty is the fact that out of 300 lepers only 15 can do work, and I am the only non-leper on the Staff. Even my Mallam, who is one of the very best and with whom I feel much in common, is seldom really fit. Had we not taken a mutual liking a different story might be told. He controls the opinion of the people; put his back up and it would be hard going. Fortunately the opposite applies too. I see very little of other Europeans and often

his company walking or riding is the only thing which keeps me from being completely alone. There is no one else within a mile of him mentally. That brings out an interesting point. These people are often very clever but they lack initiative and push, due to the climate more than likely. That is where the European is very useful. The petrol in the engine kind of thing."

(N. Crayford, *Katsina*).

"The petrol in the engine" supplies power in this work for more than a medical treatment of Leprosy. The power is, of course, not always acceptable to the native. Behaviour in an English village, we know, is hard enough to change: social habit no doubt being above all the most in-bitten graft upon life. Among the leper natives the task is more difficult when it comes to tackle additional ways of livelihood.

"The natives are still very clannish. The neighbouring tribes are each very keen to work for a European, but each tribe thinks only itself is good and all its neighbours are bad . . . . The farming of the land is occupying a lot of my time; a very good foreman gives me a lot of advice and sees I do not make too big a fool of myself. These fellows are very conservative in their farming and are very sceptical when I advocate a change of policy. Before everything they all burn the bush *in situ*. I imagine the land has been burnt so long that a change to green manure would do it good. I am sure they think I am missing in the top storey, but they are too polite to say so.

"I have had a very interesting time going round to the neighbouring villages to buy seed yams. In these villages one sees the terrible conditions in which the natives live. On the whole they are not too dirty, but the number of foul sores and ulcers inadequately treated makes one realise the urgent need for medical aid."

(Len Parker, *Onitsha, S. Nigeria*).

A short letter from Bill Lambert at *Kano* shows what can be done in eight months in spite of difficulties.

"Two roads built and the bush cleared. Three incinerators built. Lepers trained as nurses. These weave all our bandages on a native loom spun with a distaff and spindle to make the yarns. A school started and a few now read simple hygiene. Twenty acres

of bush reclaimed and a revolution started. I am the first to introduce into the district a cultivator and plough. I have started mixed farming. When I came here there was no treatment centre built and only a few patients; now we have over a 100, and one has been discharged apparently cured. Treatment is well on the way and patients are getting better and the people here are delightful folk. But everything is very primitive. We have a potter making pots for the lepers and a blacksmith who makes knives, scissors and arrow heads for shooting. There is a very nice spirit prevailing."

So far so much. But what of the future of the Leper Scheme? Dr. Muir's report stresses the need for more men and instances particularly for three in Sierra Leone. Such men are available and are longing to go. But funds for their maintenance yet are not. It is the usual situation of a great work which relies mainly upon voluntary support and self-denial of those who see the worthwhile-ness of the Leper clearance from the world.

During the last few months the finance question has caused a change in the former organisation of Toc H—B.E.L.R.A. The special Committee that was formed at Tubby's instigation to go into the question of raising funds and to go into the question of volunteers has now been absorbed into B.E.L.R.A., but this association naturally looks to Toc H for help in the near future. This help is already being given, many are alive to the need for making a reality of Tubby's vision, but it is still essential for the success of the scheme that Toc H in every part of the country should help. An exploration of the means of help is not intended to be an added burden upon the shoulders of the Jobmaster, but any aid given on behalf of Leprosy Relief should be taken seriously on account of the very exacting service which leprosy requires. There are many ways in which to give others aid. Information can be had from the British Empire Leprosy Relief Association Headquarters, 131, Baker Street, London, W.1, where the Secretary will be only too glad to offer advice. We hope this further appeal will have an added response.

## Church Going

*The following letters have been selected on this subject which was discussed in two articles in the July issue of The Log. It is encouraging to see so much interest aroused.*

DEAR EDITOR,

I have read with interest the two articles on Church going in the July number of the LOG. They are, as no doubt they are intended to be, thought provoking. The first professes to be "Some Reasons" only, but it seems a pity that the writer should pass over one important aspect of Church going. The stress throughout the article is on what is gained from going to church: to many church-goers what they can give is also of value. If we do not go to church we miss the corporate worship in the family of God, and we cannot do our full part as members of that family. I would suggest that this sense of responsibility as church-goers is part of the second stage the writer describes.

The second article raises various points. The writer has been unfortunate in the churches she has attended and the sermons she has heard, but her criticisms of the Ministry are somewhat out of date. To-day we hear continually, in the Church of England, of the shortage of candidates for ordination because men will not now present themselves without a sure sense of vocation. The old attitude to the church, for example in the eighteenth century when men took orders because they were younger sons and so destined for the family living, has disappeared. Then, surely she is taking too narrow a view of the original purpose of the Church of Christ? She emphasises throughout her article the needs of the individual soul, and its relationship to God. Like the writer of the first article she omits to speak of the relationship to other human souls. One of the ways in which Christ reveals Himself to us is in the characters of other people, and so we cannot cut ourselves off from our neighbours in worship or in every day life without losing that revelation.

"Christian's" religion is a sacramental religion. It is difficult to understand how she makes this a reason for not going to church, for only through the church can we share in the Sacraments. "It were better

to go hungry and still seeking than to be content to feed on empty husks believing them to be the bread of life," she says. But in her own mind she has reached the mystical interpretation of the Sacraments that she laments as lost in the church. Surely, that is no reason for not going to church? The "husks" should not be empty for her—or for anyone who, in her words, believes them to be the bread of life—and through church going she may be able to help others. The criticisms levelled at the church in the last paragraphs of her article are very sweeping. There are many churches of to-day of which they are untrue, churches which are proving themselves to be guardians of the Living Word.

Our Lord is our example in church going as in all else. We know that He attended the Synagogue services where He went, even though He was preaching a gospel that was contrary to much that he was taught in those synagogues. There men met together to worship God: there, then, He was to be found in the midst of them. And so it is to-day. If we are loyal in our church going, in giving what we can to the corporate life of the church, we shall find Him with us in our worship. Thus we shall grow nearer to God, strengthened by the power He gives us in His Sacraments, and we shall fulfill more nearly His commandments to love our neighbours as ourselves, knowing that we are all of one family in Him.

C. W.

DEAR EDITOR,

Since reading the article by "Christian" in the July LOG, my head has buzzed with thoughts on the subject. I wanted to write in an opinion but couldn't get my ideas sorted out. This morning our minister (who is our district Padre), said, during the course of his sermon, two things which hit my jumbled thoughts and sent them flying to

their proper place. The first thing he said concerned loss of faith. So many people nowadays when they lose faith in the love of God, get as far as they can from thoughts of God; thus cutting themselves off from a channel through which their faith could otherwise return.

The second answers "Christian" directly. Public worship (indeed religion itself) at the time of Christ's life on earth fell far short of His ideals—(It was as far below His ideals as it is to-day, below the aspirations of all sincere Christians), yet Jesus went daily to the synagogue tho' He came to give the world a higher, broader, bigger, purer way of life, yet worshipped with those whose mode of worship he had come to quicken.

I should like to say to "Christian," you have high ideals and no Christian church measures up to your standards. How can you hope to do your share towards raising the standard of Christian faith as taught in the churches? Do you hope to raise the standard of public worship by shunning church? The only way you could avoid this would be by saying "Why should I worry about the standards of public worship!" or "What can I do to better the situation!—what am I—one against millions?" Both these are very un-Christianlike attitudes,—we must look beyond ourselves and our little lives.

Christianity never had less opportunity to survive than after the crucifixion of Christ and the persecution of the Christians. What kept it alive?—The inspired few working through existing channels! If the modern church is "sidetracked, with narrow vision and empty ritual," what a challenge there ought to be here for those who have "glimpsed the possibilities of true religion"! But good cannot be wrought in anything from the *outside*. There must be a generous love of humanity and a sincere concern for its destiny. The one who has the vision and inspiration must work patiently *from within*; and even if he does not have proof that his efforts have been effective, at least he will know he has done his best.

The Toc H Resolution is a wonderful thing and I have accepted it almost word for word as a personal creed. I have it in mind, not only at L.W.H. meetings, but always. There is a challenge in every word of it. I could never desert my church now—for "my creed" will not allow it.

"L.W.H. PROBATIONER,"  
St. Lambert, Canada.

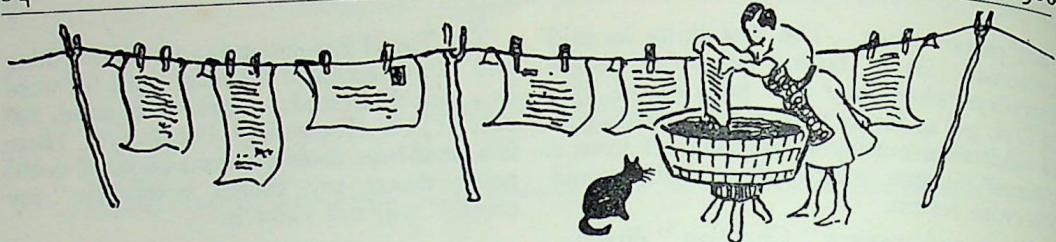
DEAR EDITOR,

With reference to the articles on church-going, may I say that though I agree with both writers I also disagree very strongly on some points. The Church of God is not made with hands, you cannot worship Him at all unless you believe He is with you. I have thought much of how I would have liked to write a good answer to these writers, but I send this little story which in itself is a true answer.

In the early days in B.C. a little church was made for the settlers near Chilliwack and each brought their offerings of furnishings to the Lord's House. Amongst the members of the congregation was an old Indian woman. She went to the Hudson Bay Post and worked for some fleece which she spun, dyed and wove into a little mat. When the people came to the first service in the church, this woman came softly in and walked up the aisle to the Table. There she knelt down and prayed "Oh Great Father above, I have no silver dollar, I am very poor, but this mat is myself. I lay it down on Thy table, in Thy house." She then spread the mat on the table and put the Bible on it and went out. The old chief, who is still alive and who told the tale to G. H. Bagley said, "This woman made our hearts like a fire and our eyes wet."

I copied this down at an exhibition of Indian art now being held in Vancouver. I felt I had found an answer for THE LOG.

"BLUE BACON,"  
North Vancouver.



## The Laundry

### A FESTIVAL SUGGESTION

Dear Editor,

As I watched the procession of lamps and standards move up the Aisle at the Crystal Palace, and spread out upon the steps behind the platform, I was suddenly struck with an idea, which I will try to set out in this letter.

The ceremonial lighting of the lamps is a very moving, and even spectacular, piece of ritual; wouldn't it be enormously enhanced if the mass of lamp and standard bearers was a mass of colour?

At this last Festival, a certain uniformity in the procession was attempted, by asking those who took part in it to wear dark frocks; but owing to some rather curious interpretations of the word "dark" the procession didn't quite succeed in being uniform. It may have been colour-blindness, or it may have been failure to read the instructions sent out; but at all events the dark mass on the platform was broken by scattered light (or even scarlet) figures, and the effect was spoilt.

Wouldn't it add immensely to the dignity of the procession if all those taking part in it wore the same colour? Or the branches one colour and the groups another? I am not suggesting that the lamp bearers should be expected to provide their own coloured frocks, but rather that each branch should possess two robes, and each group one, to be worn by successive lamp and rushlight bearers. By a *robe* I mean some form of loose garment like a surplice or an academic gown, which could be worn over one's ordinary clothes. They need not be expensive, curtain materials are cheap, their colours are good, and they hang well enough for the purpose. There must be somebody in L.W.H. who could design such a garment; if made like a gown, it could be worn by people of different sizes with little or no alteration.

Just think of the effect; a mass of royal blue (the branches) with a smaller mass of white in front of it (the groups)—or scarlet and light blue if you prefer it—or green and gold. We don't want to put L.W.H. into a uniform, or to think of ourselves as dressing up; but think how a procession in a Church is enhanced by the mass of white surplices, or how dignified a University procession looks, with the doctors' scarlet gowns

standing out from the mass of black and white. In the same way, the dignity of our own most impressive ceremony would be increased by uniformity of dress, and by the use of colour; and this could be simply and easily attained by the method suggested in this letter.

J. MEIKLEJOHN

The following extract on COLOUR, from "Costume in the Drama of Shakespeare and his Contemporaries," by M. Channing Linthicum (O.U.P.), has a distinct bearing on the above letter and may serve as a guide to members who have thoughts on this subject.—Ed.

'Colours are used symbolically in the Bible: the white robes of joy in Ecclesiastes ix. 8; the purple of royalty, Judges vii. 26; the blue of Jehovah, Numbers xv. 38, etc. Early miniatures and still earlier paintings and windows in cathedrals suggest a colour significance. . . Not until 1198 were rules for the use of colours in vestments made for the Christian world by Pope Innocent III in his "De Sacro Altaris Mysterio"—rules which are observed to-day. Colour nomenclature is meagre and conventional in Anglo-Saxon poetry, and Chaucer is the earliest English writer to use symbolism of colour freely. The burden of his "Ballade Against Women Unconstant": "In stede of blew thus may ye were al grene," refers to the accepted meaning of two colours, as does also Lydgate's: "Watchet blue of fayned stedfastnesse"; for watchet was not a pure blue. By Mallory's time heraldry had done much to fix the association of colours with virtues—and vices. Morality plays, masques, and pageants helped to establish colour symbolism. In "The Castle of Perseverance," Mercy is in white, Righteousness in red, Peace in black; in "Three Lords and Three Ladies of London," Dissimulation has motley hair and beard; Jonson presents Veneration in ash, Gladness in green, Truth in blue, Affection in crimson and flame-colour, Safety in carnation; Middleton costumes Truth in white, Error in ash, Envy in red, Zeal in carnation; and in various pageants, Fame appears in watchet, Honour and Eternity in blue, Justice in red. . . Green symbolises youth and joy, and was therefore, as Shakespeare said, "the colour of lovers."

## TWO CRITICISMS

Dear L.W.H..

The festivities in which Toc H and L.W.H. have recently taken part have been a great joy to many of us, but I feel a few comments might be made on our behaviour.

The Service at St. Paul's was beyond reproach, but what happened when we arrived at the Crystal Palace? We stood on chairs to see the Duchess of York as she arrived, but after the ovation which was her due, did we vacate them? We arrived late, high heels clattering down resounding passages, when a little care would have ensured silence, and instead of awaiting a suitable opportunity to effect an unobtrusive entry, we scrambled to our seats, greeted our friends, and proceeded to turn pages of the programme to find the place, whilst lamps were entering and even being lighted. It mattered not that others more intent upon the purpose of our gathering were irritated and upset, that strangers, come to see us for themselves, were appalled at our behaviour.

Those of us who had arrived early enough to read our programmes did not think it incumbent upon us to sing, but gazed restlessly round, in case we missed anything.

It is the little things which count most in the brave building of the Kingdom of God upon Earth, and selfish bad manners will mar the effectiveness of the finest service we may render to our fellow men and women.

I have no doubt that many will argue "our seats were badly placed—the Crystal Palace is so cold and vast—we could see nothing—no one announced what was about to happen" and so on. Yet difficulties such as these prove our worth, and did so in a most detrimental manner.

What should have been an atmosphere of love and friendliness was spoiled. The love was there, but there was also a jagged feeling of restlessness, which completely destroyed the harmony.

You may think this the cry of an over-critical person. Believe me, it is the considered opinion of members in many Units of our Family, and also of guests on that memorable night.

In this year of Birthday Grace, as Wyatt Joyce calls it, we could do worse than realise the message of a poster seen outside a Church, "The Light that shines the furthest, shines brightest nearest home."

M. M. D.

Dear Editor,

May I say a few critical things about the behaviour of our members at the Lamplighting Festival?

The Masque, admirably conceived, beautifully worded, superbly set to music and right royally executed by all who dedicated their talents thereto, failed very largely through the attitude of that important factor in any performance—the audience.

Late-comers, who had not had time, or who had not had the curiosity to read their pro-

grammes, missed the allegory, and merely looking and listening, as if at a mere spectacle or concert, uttered comments on staging and orchestration, which was extremely irritating. At the end, the climax reached, and the young knight, fully armed and dedicated, started on his new journey to the marvellous strains of the Latin hymn that has the inspiration of ages behind it—what happened? We were indeed swept to our feet as the procession surged by, but by what? By the exit of the Duchess from her box, which we by this time were facing. And there ensued the same unseemly scramble on chairs, and the burst of applause that arose, ignored for the most part, those exponents of a high ideal, whose exit would have best been accompanied by a reverent silence.

We, who had just reminded ourselves that "behind the ebb and flow of things temporal lie the eternal realities," were carried out of our contemplation of eternal things by our preoccupation with a temporal power, the last thing, surely, that she herself would have wished.

This finale was a great shock to those who had been clinging to the inner meaning of the Masque throughout the many distractions, and must have been a disappointment to those who had given so much time and thought to the delivering of a message.

Y. DE TERNANT.

## SYMBOL OR DECORATION?

Dear Editor,

During my early days in L.W.H. I was told by my sponsors that the L.W.H. badge was a badge, to be worn as such, either on the left hand lapel of my coat or in a similar position on a frock, and that it was not a trinket to adorn my clothes. I noticed at the Festival L.W.H. badges worn on hats, as tie-pins and as brooches at the neck. Were my sponsors correct?

It seemed to me to be completely lacking in respect to the meaning of the badge.

G. M. POLLARD.

## AN APPRECIATION.

Dear Editor,

I do feel that the holiday months should not be allowed to pass without mention being made of the splendid co-operation given to The Adventurers by the East and West Sussex Districts. I hope you will be able to find a corner for this in THE LOG.

Hastings and Bexhill sent money gifts towards the Holiday Fund, which enabled 24 women and 32 children to spend a week by the sea. Bexhill raised £4 5s. 6d. Well done! we thank you.

Worthing Branch not only undertook the colossal task of finding lodgings for all our folk but also entertained them and provided each mother with a gift and a bunch of flowers when she left Worthing, where the holiday was spent. This organisation meant much hard work and thinking on the part of the Jobbie and her Committee. The largest party, 18 adults and 21 children, were in Worthing from August 21st to 28th, and I had the privilege of spending three

days there and saw how much was done for their comfort and enjoyment.

On the 27th, L.W.H. entertained the party, first in Beach Gardens, where a treasure-hunt was organised by Miss Ridley and games were played and races run (for the tinies), after which we went to the beach for tea.

During the evening, "Miriam," the Jobbie, took me to Ham Way to be introduced to some of the landladies. In the meantime, The Adventurers had given an impromptu concert at the Toc H Headquarters and we got there in time for a game of Musical Chairs. Light was taken by the Padre of the Branch. One of the Adventurers thanked the Worthing L.W.H. for all

they had done to make the holiday a successful and happy one. The evening closed with the National Anthem and cheers for Worthing. Toc H was also represented and we take this opportunity of recording our very hearty thanks for the fine work done by Sussex and hope that the friendships formed will grow stronger as the year passes.

Yours sincerely,

EDITH BARNARD  
(Hon. Sec., The Adventurers Club),  
Kentish Town,

(The "Adventurers" Club is run by Kentish Town L.W.H. for the wives of unemployed men and has been in existence for about three years.—Ed.)

### News of the Family

**SOUTH WEST AREA.**—Five Area meetings have been held during the year. As it was felt there was great need of more thought in the whole membership the following questions were sent to the units with the request that discussions should be arranged.

A. The modern idea is better houses for the masses. In many cases old houses of historic or artistic value are being demolished. Are we fulfilling our responsibilities as trustees of the future in allowing this to happen?

B. Debate "That conditions of living to-day are better than those of 100 years ago."

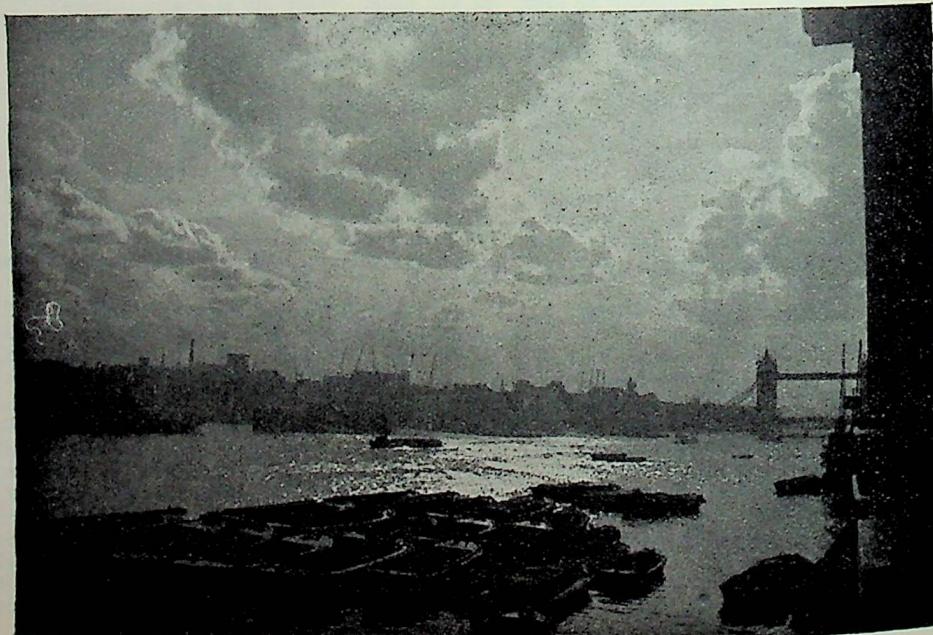
C. Do we all agree that fellowship is the most valuable thing in Toc H? Is the fellowship in one unit genuine, or superficial and false?

A very helpful training week-end for officers was held under the guidance of the Toc H Area

Padre. Another is to take place this autumn for members and probationers elected by each unit (six per unit), talks, discussions and the usual "get together" being included.

The District Committee has discussed such questions as The Pierhead Conference Report, How has the emancipation of women affected the home life of our country? Being a Christian should I fight for my country? Imagine yourself Chairman of an L.W.H. District Committee. What work would you consider should be tackled by your committee, and how would you plan to set about this, acknowledging yourself to be the leader of the activities in your district?

We are pleased that our District Pilot is one of the three chosen for the Book Council, and also one of the Speakers appointed to help when required. We are also glad that Taunton has achieved Branch status.



A

Moonlight

Study

Taken from

Pierhead House